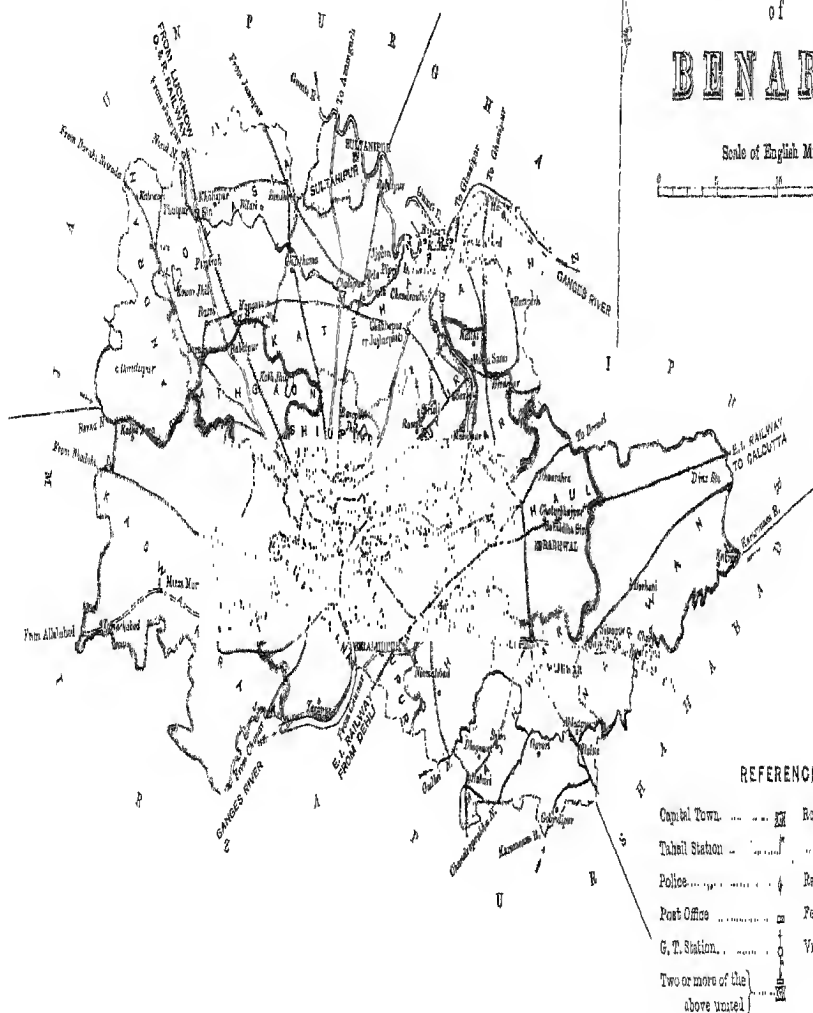
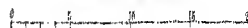


District of BENARES

Scale of English Miles



REFERENCES.

Capital Town	⬢	Road, Metalled	—
Tahsil Station	⬢	Unmetalled	—
Police	⬢	Rail Road	—
Post Office	⬢	Ferry	⬢
G. T. Station	⬢	Village	⬢
Two or more of the above united	⬢		

Prepared under the superintendence of Major W. Barrow, B.S.C., Deputy Surveyor, Survey of India

PHOTOCOPYGRAPHED AT THE SURVEY OF INDIA OFFICE, CALCUTTA

From an original supplied by the Officer in charge of the Provincial Caravans, N. W. P.

February 1881.

STATISTICAL,
DESCRIPTIVE, AND HISTORICAL ACCOUNT
OF THE
NORTH-WESTERN PROVINCES OF INDIA.

VOL. XIV.

PART I.—BENARES.

BY

F. H. FISHER, B.A., LOND.,

AND

J. P. HEWETT,

BOTH OF THE BENGAL CIVIL SERVICE.



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PREFACE TO BENARES.

HALF the memoir was printed before Mr. Fisher took leave. Portions of Parts III. and IV. remained to be compiled, and much of Part IV. that had been compiled required revision. Notes by Mr. E. J. Sinkinson, C.S., have been of much use in the preparation of the notice. The article on Benares city was written by Mr. Davids, head-clerk of the Collector's Office, Benares. Assistance has been rendered by Mr. F. W. Porter, the Collector, and Rájá Síva Prasád, to both of whom nearly all the proofs have been submitted. Other obligations are acknowledged *in loco*.

FYZABAD; }
The 8th March, 1884. }

J. P. H.

VOLUME ARRANGEMENT OF THE PROVINCIAL GAZETTEER,
NORTH-WESTERN PROVINCES.

Vol. I.	{ Banda. Harirpur. Jalaun. Jhansi. Lalitpur.	Vol. VII.	{ Farukhabad. Agra. Jalesar tahsil.
Vol. II.	{ Saharanpur. Aligarh.	Vol. VIII.	{ Muttra. Allahabad. Fatehpur.
Vol. III.	{ Bulandshahr. Meerut. Muzaffarnagar.	Vol. IX.	{ Shahjahanpur. Moradabad. Rampur Native State.
Vol. IV.	{ Eta. Etawah. Mainpuri.	Vol. X.	
Vol. V.	{ Dudaun. Bijnor. Bareilly.	Vol. XI.	{ Himalayan Districts.
Vol. VI.	{ Cawnpore. Gorakhpur. Basti.	Vol. XII.	
		Vol. XIII.	{ Azamgarh. Ghazipur. Ballia.
		Vol. XIV.	{ Benares. Mirzapur. Jaunpur.

ERRATA TO BENARES.

Pages.	Line.	For.	Read.
16, 17, 19, 20	...	Moghal Sarái ...	Mughal Sarái.
16, 17, 20, 28	...	Sheopur ...	Shiupur.
24	11 from bottom ...	is ...	are
25, 28	1 ...	Pandrah ...	Pandrah.
29	19 ...	5,828 ...	'5828.
30	3rd indentation ...	unsoun dmind ...	unsound mind.
38	3 ...	delete colon after	the words "true class,
39	12 ...	in tact ...	in tact.
40	3 ...	Argal in Oudh ...	Argal in the Fatehpur district.
45	11 ...	Benaresmay ...	Benares may.
60	16 from bottom ...	belief ...	believer.
81	4 and 9 from bottom ...	Khítu ...	Kíthu.
90	...	{ Kachhawa } Kachawa ...	Kachhwa.
104	4 ...	Sálr Masa'ád ...	Sálar Masu'd.
120	1 and 2 from bottom ...	con derable ...	considerable.
123	3 from bottom ...	jh l ...	jhíl.
126	20 ...	The number of principal castes.	The numbers of the principal castes.
137	3 from bottom ...	Rámjít Sinh ...	Ranjít Sinh.
144	3 from bottom ...	nto ...	into.

STATISTICAL, DESCRIPTIVE, AND HISTORICAL ACCOUNT
OF THE
NORTH-WESTERN PROVINCES
BENARES (BANÁRAS) DISTRICT.

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PART I

GEOGRAPHICAL AND DESCRIPTIVE.

BENARÉS (*Banâras*),¹ a district in the division of the same name, lies between north latitude $25^{\circ}-8'$ and $25^{\circ}-35'$ and east longitude $82^{\circ}-42'$ and $83^{\circ}-36'2''$. It is bounded on the north by the Jaunpur district; on the north-east and east by the Ghâzipur district; on the south-east by the Shâhâbâd district of Lower Bengal, from which it is separated by the Karônâsâ river; on the south by the Mirzapur district; and on the west by the Mirzapur and Jaunpur districts. The adjoining sub-divisions of neighbouring districts are—in Jaunpur, parganah Mariâhû in the tahsîl of the same name, parganah Biâlsî in tahsîl Jaunpur, and tappas Guzâra and Chandwak in tahsîl Karâkat; in Ghâzipur, parganahs Khânpur and Sayyidpur-Bhitari in tahsîl Sayyidpur, and Mahâich and Zamâniâh in tahsîl Zamâniâh; in Shâhâbâd, parganah Chainpur in the Bhabhûâ sub-division; and in Mirzapur, parganahs Kera Mangraur and Bhadohî of the Family Domains, Bhuffî, Chunâr and Karyât Sikhar in tahsîl Chunâr, and taluka Majhwâ in tahsîl Mirzapur.

The district is of irregular shape, but the western boundary may be roughly said to make right angles with the northern and southern boundary lines. On the north-east the Ghâzipur district juts into this district, forming a half-crescent-shaped boundary. On the south-east, Shâhâbâd similarly cuts away from the four-sided figure that would be formed by prolonging the southern and northern boundaries, from the points where the Ganges enters and leaves the district. The extreme length of the district from west to east is about 54 miles; its breadth

¹ The materials for this notice have been obtained from full notes by Mr. E. J. Sinkinson, C.S. (1871-72), and brief notes by Mr. F. W. Porter, C.S., the Hon'ble Râja Sivâ Prasad, C.S. I., and other officers now or formerly connected with the district. The principal printed authorities have been the following: Sir H. M. Elliot's *Notes of the North Western Provinces or Supplemental Glossary*, edited by Mr. Beames (1869); the same author's *History of India*, edited by Professor Dowson (8 volumes, 1867-77); the late Professor Blochmann's *Text and Translation of the Âth-i-Akhbari*; the late Reverend M. A. Sherring's *Hindu Tribes and Castes* (3 volumes), his *Sacred City of the Hindus* (1868), and miscellaneous papers in the *Bengal Asiatic Society's Journal*; Dr. Oldham's *Ghâzipur Memoir* (3 volumes, 1870-76); Mr. Shakespeare's *Selections from the Duncan Records* (2 volumes, 1873); Mr. Phil. Robinson's *The Benares Records* (unpublished); an anonymous *History of the Benares Province* (Benares: Lazarus & Co., 1882); the Hon'ble Mr. Justice Field's *Landholding and the Relations of Landlord and Tenant* (1883); Mill's *History of India* (Professor Wilson's edition of 1856); Prinsep's *Benares Illustrated*; the Reverend S. Beal's *Fa-Hian*; Mr. Curwen's *Bulwantnâma*; Warren Hastings's *Narrative* (1858).
² Mr. J. B. N. Hennessey, M.A., Deputy Superintendent, Great Trigonometrical Survey of India, has kindly furnished the following latitudes and longitudes for the extreme limits of the district:—

North ...	{ Lat. ... $25^{\circ}-34'-50''$ Long ... $83^{\circ}-2'-36''$		East ...	{ Lat. ... $25^{\circ}-18'-28''$ Long... $83^{\circ}-36'-36''$
South ...	{ Lat. ... $25^{\circ}-8'-20''$ Long... $83^{\circ}-19'-36''$		West ...	{ Lat. ... $25^{\circ}-15'-23''$ Long... $82^{\circ}-43'-2''$

in the broadest part, in a line drawn north and south through Karnādānd in parganah Kaswār, about eight miles west of Benares, is about 28 miles, and in the narrowest part, in the extreme east of parganah Narwan, $5\frac{1}{2}$ miles. The length of the boundary line is about 200 miles. The total area of the district, according to the last official statement (printed returns of the Department of Agriculture and Commerce, dated 31st August, 1881), is 998 square miles, and the total population, according to the recent census (1881), 892,684, or 894.4 persons to the square mile. The density of the population is considerably greater than is found in any other district under the Government of the North-Western Provinces and Oudh. Further details of both area and population will be given in Part III.

For purposes of administration, general and fiscal, the smaller sub-divisions are distributed among three tahsils or sub-collectorates, of which one (Gangāpur) forms part of the Family Domains of the Mahārājā of Benares. In these have been merged 19 of the ancient sub-divisions known as parganahs. The jurisdictions of civil and criminal justice are the Government *munsifi* or petty judgeship, and the twenty-one *thānas* or reporting police-circles. In showing the relative situation of these cross-divisions, the following synopsis gives also the area, population and land-revenue of each parganah :—

Tahsil.	Parganah.	Included by the <i>A'in-i-Akhari</i> (1596) in mahāl	Land-revenue in 1881-82.	Area in 1881.		Total population in 1881.	In the police jurisdiction of	In the munsifi of
				Square miles.	Acres.			
Benares ...	Dehāt Amānat.	Benares bā Havēli.	Rs. 30,608	28	463	241,107	Mirzā Murād, Rohaniā, Bhelūpurā, Dasāswamedh, Kotwālī.	Benares
	Lohtā ...		22,836	24	516			
	Sheopur ...	Kāṭchar.	36,891	32	533	50,121	Sikraul ...	
	Kāṭchar ..		1,00,249	103	463	73,975	Cholāpur, Chaubepur.	
	Jālūpur, ..	Harhā ..	44,606	43	67	26,816	Sikraul, Chaubepur.	
	Sultānpur ...		9,674	11	574	7,919	Cholāpur ...	
	Aṭhgaon ...	Pandrah ...	47,923	35	535	24,419	Barāgaon, Sikraul.	
	Pandrah ...	Kolāh ...	59,701	48	299	36,396	Phūlpur, Barāgaon.	
	Kol Asla ..	Kaswār ...	87,331	86	535	70,062	Cholāpur, Phūlpur, Barāgaon.	
Tahsil total	Kaswār Sarkār.		50,206	43	544	30,090	Rohaniā, Mirzā Murād.	
	...	...	4,90,074	460	49	561,905	...
Gangāpur (Family Domains of the Mahārājā of Benares.)	Kaswār Bājā,	Kaswār and Afrād.	1,25,360	118	604	89,473	Mirzā Murād, Rohaniā,	

Tahsil.	Parganah.	Included by the <i>A'in-i-Akbari</i> (1596) in mahál.	Land-revenue in 1881-82.	AREA IN 1881.		Total population in 1881.	In the police jurisdiction of	In the munsifi of
				Square miles.	Acres.			
			Rs.					
Chandauli ...	Barhauí ...	Barhauí ...	32,968	65	308	36,785	Sakalghá, Chandaulí	Benares.
	Barah ...	Tándá ...	42,595	47	34	20,307	Baluá ...	
	Dhús ...	Dhús ...	27,978	45	542	24,529	Alinagar ...	
	Mawái ...	Mawái ...	20,664	17	525	12,089	Rámnagar ...	
	Mahwáí ...	Mahwáí ...	24,114	32	450	19,445	Baluá ...	
	Majhwár ...	Majhwára ...	40,939	75	598	45,445	Chandaulí ...	
	Narwan ...	Narwan ...	57,113	105	375	43,681	Sayyid-rájá ...	
	Ráihúpur ...	Ráihúpur ...	34,543	28	325	29,417	Rámnagar ...	
Tahsil total	2,80,824	418	597	240,698	...	
District total	8,96,258	997	610	1,892,075	...	

All the parganahs shown in column 3 of the above statement were included under Akbar's revenue system in the Allahabad (*Ilá-hábás*) súbá, and their distribution among the sarkárs may be shown as follows :—

Sarkár.	Parganah.	Sarkár.	Parganah.
JAUNPUR ...	Kolah.	CHUNAR ...	Barhauí.
BENARES ...	Benares bá Havelí.		Tándá.
	Kaṭehar.		Dhús
	Harhús.		Mawái.
	Pandrah.		Mahwáí.
	Kaswár.		Majhwára.
	Afrád.		Narwan.
			Ráihúpur.

The above statement is taken from Sir H. Elliot's *Supplemental Glossary* (edited by Mr. Beames), and will be better understood if reference is made to the map in the same work, in which the súbas, sarkárs and parganahs are restored, in many cases of course tentatively, as they stood in 1596.

A brief account of some of the parganahs may be given. Kol Asla, the modern name of Kolah, Asla being a village (formerly the head-quarters of a tahsil) in the modern parganah, is the only part of the present Benares district that was included in the Jaunpur sarkár. It came into Rájá Balwant Sinh's possession by his marriage with Rání Guláb Kuár, the daughter of Bariár Sinh, the parganah having been her dower. At the settlement in 1790,

¹Six hundred and eight travellers must be added to this estimate to make the figures correspond with those given in the census returns of 1881.

it was, owing to the administration of Balwant Singh's successors having continued in the parganah, treated as part of the Benares sarkár. On the death of the rání, Guláb Kuar, in 1805, the possession fell to Rájá Udit Naráin, and his title appears to have been confirmed by the British Government. A long course of litigation ensued between other members of the rání's family and the rájá, which need not be noticed here. [See Mr. P. Robinson's *Benares Records*, pp. 54-98.]

Six of the old parganahs were included in the Benares sarkár, but, as a comparison of columns 2 and 3 in the first of the above statements will show, several of these have become sub-divided into smaller parganahs, generally during the period of Rájá Balwant Singh's rule. The reader who is curious as to the more minute history of these changes will find all that is known of them in Sir H. Elliot's work already mentioned.

The Chunár sarkár was apparently little known at the time of Akbar's *Institutes*, and some confusion and error must be allowed for in the attempted restoration of its parganahs. The names, however, have been with one exception retained to the present day, although the old areas cannot be exactly ascertained. The exception is parganah Barah, which appears in the *Aín* as Tānḍá, but the latter name is still held by two villages in the modern parganah. The name that comes last but one in the list (Narwan) is not entered in Professor Blochmann's edition of the *Aín*, but Sir H. Elliot found it in some copies, and it is necessary to complete the number of parganahs that the sarkár is said to have contained.

From the time of the *Aín-i-Akbarí* to the permanent settlement in 1790, we have no certain knowledge as to the constitution of the Benares province. We know from the records that it included the four sarkárs (those already named and Gházípur), but not even in Mr. Duncan's report on the general settlement of 1790 are the sub-divisions anywhere exactly laid down. It is true that they are enumerated, but so many tappas and talukas were divided off from the larger sub-divisions, that the re-alignment of the latter in the form in which they then stood would be an impossible, and perhaps an unprofitable, task. The constitution of the district of Benares, as it now stands, dates from a comparatively recent period. It is the trunk, so to speak, of the Benares province, after the dismemberment effected, from time to time, as the necessities of administration demanded the creation of smaller areas for collectorates. Thus, in 1813, Gházípur became a new district, lopping off the north-eastern parganahs (see GHÁZÍPUR); in the same year Jaunpur was created, and, according to the records, took away 22 parganahs, although probably this number included several tappas and talukas

that are loosely styled parganahs; and in 1830 the vast area of Mirzapur was separated and placed under the local Collector of Customs. These severances were not effected without remonstrances from some of the land-holders of the tracts affected. This is evidenced not only by the protests extant in the records, but by the not unfrequent transfers and re-transfers of individual parganahs prior to the final marshalling of the districts in 1833, when, for the first time, the revenue and judicial jurisdictions may be said to have fairly coincided throughout the province. Even after this we are told [by the editor of the Benares records] that "the Benares 'zila' and 'district' [terms used apparently to distinguish the judicial and revenue administrations] were repeatedly subjected to alterations, and for no five years in succession were the limits of the collectorate exempt from some change." Finality seems to have been reached, however, in 1852, when the parganahs contained in the district corresponded with those of the present time.

A word or two may be said about the larger sub-divisions known as *tahsils*. These of course were a creation of British rule, the first mention of *tahsildars* (literally *tahsil* holders) being found in the orders and instructions of Government conveyed to the Resident under date the 19th September, 1794. There it is stated that "the Board were of opinion that it would be advisable to style the *ámils tahsildars* or native collectors, as being an application more descriptive of their power and duties." These officials—the old *ámils* now changed into *tahsildars* were at the same time to be entrusted with the decision of all civil suits for money and personal property not exceeding Rs. 100 in value. At first the areas allotted to these functionaries varied greatly in size and importance. In 1797 they appear to have numbered sixteen within the limits of the present Benares district [Mr. Robinson's *Duncan Records*, page 443]. Many of these were held by nominees of wealthy men, who found it convenient to have buffers between themselves and the higher authorities; for at that time, and up to 1809, the position of *tahsildars* differed widely from that with which we are now familiar. The *tahsildár* (*quondam ámil*) was then not, strictly speaking, a paid official, but rather a farmer of the revenue, or contractor on a large scale. He was held directly responsible for the revenue until 1795, when a change was made in his status by the extension of certain of the Bengal regulations to the province. Thenceforward his direct responsibility ceased; but the remuneration he derived from his office continued to take the form of a commission or percentage until, in 1809, the present system of paid *tahsildars* was introduced. In that year, owing to the abuses that had come to light under the old system, all the parganahs and talukas now included in the

district became *kuzin tahsil*, that is, the landholders were required to pay their revenue direct into the headquarters' treasury. For the parts of the district, as it then stood, that lay beyond 10 *kos* from the headquarters' treasury, tahsildárs were appointed; but the whole of the area now in the district was placed, for the purpose of collecting the revenue, under a single tahsildár at Benares itself. The subsequent division into two tahsils—or rather into three, if the portion included in the mahárájá's family domains be added—dates apparently from Mr. Chester's revision of settlement in 1843.

Benares being the head-quarters of a division, the highest civil officer is the commissioner, who is also agent of the Governor-General in his official relations with the mahárájá of Benares, and *ex-officio* superintendent of the mahárájá's family domains. The highest civil and criminal court is that of the district judge, who decides appeals of both classes and tries original criminal cases on commitment from the magistrates. The magisterial and revenue courts are those of the magistrate-collector and his subordinate staff, consisting as a rule of two covenanted officers, three uncovenanted deputy magistrate-collectors (one in charge of the treasury), the two tahsildárs, and (in 1882) a bench of ten special magistrates. The subordinate civil courts are those of the sub-judge, who has also the powers of a small cause court judge, and the munsif. The cantonment magistrate exercises both civil and criminal jurisdiction in cantonments. The remaining civil officials are usually the civil surgeon and his three native assistants, the superintendent of the central and district jails, the district superintendent of police, the agent of the Bank of Bengal, the divisional and district engineers, the assistant commissioner of customs, the assistant sub-deputy opium agent, the post-master, the chaplain, the principal and three professors of the government college, the inspector of schools and his deputy, and the head master of the zila school, who is also superintendent of the wards' institution.

The military force quartered in Benares consists usually of a field battery of artillery, a wing of a British infantry regiment, and a regiment of Bengal native infantry.

In shape the district is an irregular elongated ellipse, having the Ganges as a chord, which divides it into two portions; and these correspond with the principal subordinate administrative divisions. The north-western division consists of the Benares tahsil and tahsil Gangápur of the mahárájá's family domains; and the south-eastern is known as the Chandauli tahsil. The aspect of the country is cheerful, though characterized by a monotonous uniformity of level. Villages and hamlets are crowded

upon its fertile and abundantly wooded plains. Near the banks of the larger rivers the ground is broken and intersected with ravines. Where the Ganges has changed its course, the old bed is depressed some feet below the normal surface level, and is generally inundated during the freshets in the rainy season. This depressed land is nowhere of any great extent, owing to the absence of alluvial action on a large scale. It varies in breadth from a few feet in parts to about a mile opposite the island of Rāmchandrīpur, a few miles north of the city of Benares. From its liability to inundation this land is denominated *tarī*, in contradistinction to the *uparwār*, or lands beyond the reach of ordinary river floods. The commencement of the upland formations is clearly defined by a sharp rise of a few feet, where the surface almost invariably consists of loose gravelly matter. This rise marks the old bank of the river. Physically, the low-land formations (*tarī*) are characterized by extreme fertility, and by the absence of trees, wells, tanks, and habitations. A few stunted *babūl* trees flourish in solitary state, but they never grow in clumps or attain the same size and vigor as those on the higher lands. The Chandaulī tahsīl or south-eastern portion of the district, except where it adjoins Mirzapur and in the parganahs bordering on the Ganges, lies lower than the north-western portion, and in the rains a large proportion of it is generally under water. The parganahs of this tahsīl that border on the Ganges are much more fertile than its remaining ones; these are marshy and comparatively unproductive, their revenue-rates being scarcely half the district average.

There are no natural elevations in the district, the surface consisting of a level plain with a gentle upward slope on each side from the central depression. The principal stations of the Great Trigonometrical Survey are three in number and are all in the Chandaulī tahsīl. The following list of them, with the latitude and longitude of each and the height in feet above mean sea level, has been kindly supplied by Mr. J. B. N. Hennessey :—

Parganah.	Name of station.	Latitude.	Longitude.	Height.
		° ' "	° ' "	
Narwan	Barhāni	25 17 49.56	83 27 21.90	276.07
Mahwāri	Hirdepur	25 24 23.05	83 16 42.64	288.88
Majhwār	Sikri	25 12 2.58	83 15 14.76	293.00

A great number of levels have been taken by the Great Trigonometrical Survey officers [see Great Trigonometrical Survey Heights, North-Western

Provinces and Bengal, Roorkee, 1866, and the charts with indexes published by the Surveyor-General]. It will suffice here to mention the highest and lowest: the highest was 262·96 feet, on the top of the first milestone from Benares towards Gházipur; the lowest was 233·29, in the village of Kodai. The zero of gauge of the Ganges at the Mán Mandir observatory is 196·8.

The soils of the district are of the three kinds ordinarily found in the Doáb and in neighbouring districts, *viz.*—(1) *dúmaṭ*, a mixture of clay and sand; (2) *bhūṭ* or *baluá*, pure sand or soil in which sand largely predominates; and (3) *maṭiyár*, rich clay. The last is perhaps the prevailing kind, but it is generally more or less mixed with sand. Where the proportion of sand is too great or too small, the fertility is diminished, but the greater part of the district is very fertile. The lowlands (*tarí*) are principally a composition of a black soil, called *karail*, resembling the *már* of Bundelkhand, mixed with sand. The proportion of sand is greater as the deposit is more recent. There is little land now in the district considered too poor for rice or paddy cultivation, and it is nothing uncommon to see patches of rice growing here and there about an *úsar* plain, where the land is strongly impregnated with saline matter. This is the first step towards the reclamation of such tracts.

There are a few patches of forest and jungle in the district, but none sufficiently large to deserve separate description. The principal ones are: at Piprí, at the junction of the Gúmṭi and Nánd rivers; at Cholípur, at the meeting of the Azamgarh road and the Nánd nadí; at Biláří, about 14 miles north of the civil station of Benares; at the island of Rámchandípur; and at Dhigawat in parganah Majh-wár. Tracts covered with *úsar*, or saline efflorescence, are not uncommon, especially in the Chandaulí tahsíl, but extensive stretches of barren land are few, the only two worthy of mention being in the extreme north of parganah Kaṭchar and in the northern extremity of parganah Jálhúpur, the latter comprising the maharájá's antelope preserve.

The Benares tahsíl discharges its surplus waters through the Barná, the Nánd and the Gúmṭi into the Ganges, which carries them out of the district. The natural drainage system of the Chandaulí tahsíl is extremely defective. Except at the south and south-east, where the Karminásá and its tributaries, the Chandraprabhá and Gadhaí, intersect it, its superfluous waters have no outlet—a circumstance to which the marshy character of all those parganahs of this tahsíl that do not border on the Ganges may be referred.

The Ganges, in which the drainage of the district centres, intersects it from south-west to north-east. It pursues a very winding course in a succession of almost semi-circular curves. It forms the southern boundary of parganah Dehát Amánat for a few miles, then turns to the north and enters the district about five miles south of Benares city. It flows north as far as the city, where it takes a gradual turn in an easterly direction to the island of Rámchandípur. On reaching the island it divides its waters. The principal stream flows on the south and east flank, leaving a considerable channel (*sotá*, on the north. This northern channel is dry in the dry season, but is half a mile broad in the rains, when almost equal volumes of water pass through it and the other branch. The river again turns to the north soon after reaching the island, and continues in that direction as far as Baluá, where a long stretch of *kankar* bank throws the stream to the west. This place is called by the natives *Pachhim báhini* (west flowing) and is held in great repute for bathing purposes. The river continues in this course for about four miles, when it again veers round to the north-east, and near its junction with the Gúmti, 18 miles north-east of Benares, leaves the district, but is, for nine or ten miles beyond, the boundary between the Benares and Gházípur districts. The only places of importance on the left bank are Benares city, Chandrautí, and Kaithí; and on the right bank Rámnagar (almost opposite Benares) and Baluá bázár, in parganah Mahwárá. The velocity of the current of the Ganges varies from less than two miles an hour in the dry weather to an average of five miles in the rains, its strength depending on the depth. It has a mean maximum rise of 38 feet. The cultivators welcome a high flood even at the expense of the standing crop, as the ultimate benefit to the land amply compensates for any temporary loss. Sand and sandy mould, out of which *kankar* crops up at many places, compose the bed of the river. The most dangerous *kankar* reefs are found opposite Rámchandípur island, at Baluá, and just above Kaithí where the Gúmti and Ganges unite.

The direction of the Ganges on entering the district, and the geological characteristics of the country it flows through, have combined to spare the left bank from diluvial action, but at the expense of the right. The left bank could only suffer from erosion at two places, at Benares and at Chandrautí, as nowhere else is the current thrown against it. It is not cut away at all, for at both places the bank is a firm soil with a large admixture of *kankar*, and at Benares the gháts and buildings fringing it afford additional protection. Indeed, Benares is probably the only city in the plains of Hindustán that has stood on the very bank of a large

river from time immemorial. Dehli, Agra and Muttra, Cawnpore and Allahabad, built originally on the banks of the Jumna and Ganges respectively, are now all more or less distant from them. Benares has avoided a similar destiny by the apparently fortuitous fact of its site having been chosen a short distance below the kankar bank, on the opposite side of the river, on which Rámnagar fort is built. The current is thereby thrown across the river, and Benares lying nearly opposite on the concave bank, the stream runs close under the city, while the composition of the soil of the bank, and the gháts and buildings on it, form permanent obstacles to any erosion taking place, so that here the course of the river will probably never change. Similar causes keep the current under Chandrautí. It is turned against the kankar bank on which the fort stands by the opposite kankar bank which stretches north-west from Baluá. All the alluvial increments are consequently additions to the left bank—a circumstance which the nature of the banks themselves demonstrates. On the Benares side (except at the places above mentioned, Benares city and Chandrautí), they are always gently sloping, while opposite they are uniformly abrupt and undergoing diluvion. But as the soil of the banks everywhere contains a proportion of kankar, the process is not rapid. As the right bank gets cut away, the Benares side is increased by long sandbanks, which may any year be converted into culturable land by a deposit of earth in the floods. The tendency of the river to cut away the right bank is evidenced by the results at Rámchandípur. Here it has altogether forsaken its old channel, except in the rainy season, and taken a course about four miles to the south. The old channel is gradually silting up.

The former course of the Ganges from Kaithí to Sayyidpur would appear to have differed greatly from its present one. It may be presumed that the kankar reefs in the river-bed just above Kaithí are the remains of a high kankar bank which lay directly at right angles to the stream. This operated to give the river a sharp turn to the south, commencing at Tándá Kalán in parganah Barah. The course it then pursued was that now occupied by the Bán Gangá, a channel only filled with water in the rains. This course is, starting from Tándá Kalán, six miles south to Chahuná near Baluá, thence two miles east, and thereafter north, *viâ* Rámgarh, to Hasanpur opposite Sayyidpur, where was the old Gúmíti *sangam* or junction. The Ganges, in time, made a passage through the bank at Tándá, and there meeting the Gúmíti, which flowed on the other side, adopted its bed and gave up the old one. There can be no doubt but that formerly the Gúmíti flowed between Kaithí and Sayyidpur. These assertions are made on the following

Former course.

grounds:—(1) the present bed, including lowland formations of the Ganges from Kaithí to Sayyidpur, is much narrower than elsewhere where there are no indications of a change of course; (2) the breadth of the bed of the Bân Gangá, including lowland formations, is more than twice the breadth of this bed; (3) the existence of a kankar bank from Kaithí to Tāṇḍá Kalán, which is evident from the state of the river-bed and of the adjacent banks; (4) tradition. Popular tradition somewhat varies this order of things. It is related that when Sántanava or Bhíshma (called Jageshar in the local legend) came to the *Srayamvara* (assembly of suitors for the election of a husband by a Kshatri's daughter) of the rájá of Káshí, which was held near the ruined fort of Rámgarh on the banks of the Bân Gangá, he shot an arrow (*bána*) into the earth, and thus made the Bân Gangá.

The Gúm̐ti, flowing through the Jaunpur district, reaches this district at a point near Sultánpur, 15 miles north of Benares. It flows between the Katehar parganah of this district and the Khánpur and Sayyidpur parganahs of the Gházipur district, for about 22 miles, till it falls into the Ganges at a point near Sayyidpur, 16 miles north-east of Benares. Just before entering this district it receives the waters of the Saí nadí, and is here a large stream, though not one of the first magnitude. Its course is very sinuous, whence the popular explanation of its name—the *Ghúm̐ti* or 'winding' river—an explanation as certainly wrong as that Gomati, the name of the river that occurs frequently both in Sanskrit and Hindi literature, means 'rich in cattle.' There is a common saying to the effect that a man starting in the morning may ride along the edge of the Gúm̐ti all day and arrive in the evening at the place he started from. This, though exaggerated in detail, is substantially true, as a glance at the map will show. About five miles above its junction with the Ganges it is joined by the Náṇḍ nadí near Dhaurahrá village. The principal villages on the Benares bank are Niyár, Dhaurahrá and Kaithí. A measurement taken in the month of March gave the velocity of the current at one mile and 640 yards an hour. In the rains it averages nearly four miles, often increasing to five. The Gúm̐ti has a mean maximum rise of about 17 feet. The bed is earth with little sand, an inundation generally depositing mould. The deposits are slight, for the water, although extremely muddy in appearance, contains little silt. An analysis of eighteen ounces of water gave only seven grains of silt. The velocity of the current and short duration of the floods may account for this. The banks are alternately abrupt and sloping, according to the turns of the river, the convex edge always sloping and becoming the recipient of any alluvial increment at the expense of the other. But little diluvion

takes place, although, according to Dr. Oldham (*Memoir of the Gházipur District*, Part I., p. 3), the bed of the Gúm̄ti, including lowland formations, averages two miles in breadth. It now falls into the Ganges just below Kaithí.

The Barná rises on the borders of the Allahabad and Mirzapur districts, and enters this district at Kálká Bárá, in parganah Kaswár, Barná. 20 miles north-west of Benares. It flows in a very devious course, though in a due easterly direction, for 32 miles, till it falls into the Ganges a mile north of the city of Benares. It divides parganah Kaswár from Pandrah and Athgaon, and parganah Sheopur from Dehāt Amánat; and then, flowing round the cantonments and through the civil station of Benares, it takes a bend to the north of the city and falls into the Ganges at Sarái Mohána. The places of importance on its banks are Kálká Bárá, Rámesbar bázár, and the cantonments and civil station of Benares. It is a swift stream and has a velocity of not much under three miles an hour in the rains. It has precipitous banks and numberless ravines running out of it from both sides. All the western half of the district, except the extreme northern part, is drained by it. At the commencement of the dry season, a dam, which is carried away by the first floods, is built across it, about a mile from its confluence with the Ganges. It is, consequently, a reservoir containing water all the year round, and is utilized to some extent for irrigation. The banks and bed alike are of a clayey soil. In the rains, in high floods, the ebb-flow from the Ganges stops the current of the Barná, whose waters in consequence overflow, and the fields on either side are inundated. The deposits are slight, but welcomed as fertilizing.

The Nánd rises on the borders of the Jaunpur district and parganah Kol Asla, at a point 22 miles north-west of Benares. It flows Nánd. through parganahs Kol Asla and Kaṭehar, past Phulpur and Bhartará, for 25 miles, till it falls into the Gúm̄ti at Dhaurahrá, about nine miles above the point where the latter falls into the Ganges. It contains little water in the cold weather, and none in the hot. In the rains it carries off the drainage of a considerable extent of country, and is fordable only at a few places. The banks are sloping and of little depth, consisting of mouldy and clayey earth. The bed is also of clay, very tenacious and unfavourable for fording.

The only other stream in the Benares tahsíl is the small Háthí nadí in Háthí. parganah Kaṭehar. It flows into the Gúm̄ti.

The Karmnásá flows for a very short part of its course in this district. It enters the Benares district at Gobindipur, 21 miles south-east of Benares, and flows in a north-easterly direction for Karmnásá.

34 miles, dividing parganahs Majhwár and Narwan from the Bengal district of Sháhábád. It leaves the district at Kakrait, 32 miles due east of Benares; and ultimately falls into the Ganges near Chaunsá. In this district it is a swift stream of some magnitude, and in the rains brings down a large volume of water; its breadth is about 300 feet at Naubatpur, where the grand trunk road crosses it. But during the hot months it has a nearly dry bed, with a succession of deep pools, and is fordable almost everywhere. The banks, which are of mould, are steep and high, rendering irrigation impossible. The river, like most hill streams, is subject to violent and sudden floods in the rains, occasionally overflowing its high banks, the water-level sometimes rising 30 feet. The inundations benefit the flooded lands, but, owing to their short duration, little deposit is left. There is no appreciable diluvial or alluvial action of this river, which has no lowland formation or *tari*. Parganah Narwan; which lies on its left bank, is composed almost entirely of *karail* or black soil. The well-known abhorrence of this river displayed by orthodox Hindus is accounted for by numerous legends of a more or less puerile character [see MIRZAPUR].

The Chandraprabhá enters Majhwár near the large village of Baburí, and
 Chandraprabhá. pursuing an easterly course through the centre of the parganah, is joined by the Gadhaí about six miles above the junction with the Karmnásá. It contains a little water in the dry season, which is somewhat utilized for irrigation. It flows into the Karmnásá at Halná, 22 miles south-east of Benares.

The Gadhaí, entering the district at the southern extremity of Dhús, flows
 Gadhaí. northwards for about six miles, forming for that distance the boundary between this parganah and Majhwár. It then turns to the south-east and joins the Chandraprabhá at the village of Garárí. In the dry season it is an empty bed; but in the rains, in consequence of the low level of the adjacent country, its waters spread out to an expanse of two miles in breadth.

At present (1882) there is no canal in the district, but the Benares branch
 Canals. of the proposed Sárda canal will pass through the south-east of parganah Kaswár and north-west of parganah Deháť Amánat, falling into the Ganges to the south of the city of Benares. Its course in this district will be almost in a straight line and its length about 21 miles.

There are numerous small lakes or jhíls throughout the district, but few of
 Lakes and jhíls. any size. The only ones worthy of mention are—(1) the Barepur jhíl in parganah Sheopur, four miles north of

Benares: it is about a mile long from north to south, with long arms stretching out to the west and south-east; (2) the Koth jhíl in parganah Aṭhgaon, eight miles north-west of Benares: it is about $1\frac{1}{4}$ miles long and $\frac{3}{4}$ mile broad; (3) the Kowár jhíl in parganah Kol Asla, 18 miles north-west of Benares: it is of a semi-circular shape, with a radius of about $\frac{3}{4}$ mile; (4) the Rayal jhíl in parganah Barhaul: it is about four to five miles long and two miles broad. Most of the lakes in this district are almost dry in the hot weather, and the largest one, Rayal, completely so. The depth of the water in them never exceeds eight feet, and averages about seven.

The whole district is an alluvial plain formed by the deposits of the Ganges; it does not include any rock area. "The Vindhyan boundary with the outliers has been traced with care," writes Mr H. B. Medlicott, Superintendent of the Geological Survey of India, "and Mirzapur includes them all." The deposits of which the soil is composed are of unknown depth, and our knowledge of the geology of the district is at present confined to the surface. A section of the upper layers generally gives loam 35 feet, blue silt 30 feet, strong clay 20 feet, resting on a water-bed of reddish sand.

Of the rivers in this district, none but the Ganges and the Gúmṭi is navigated at any season of the year, though boats of considerable tonnage might pass along the Barná throughout its course in this district during the rains. The Ganges is navigable throughout the district during the whole year, but, owing to sandbanks and kankar reefs, which occur at intervals, navigation is a matter of some difficulty for large boats, except in the rains. Corn in great quantities is brought from Gorakhpur and Azamgarh by the Gogra and Ganges; rice from Dinájpur in Bengal by the Ganges; and wheat and *arhar* from Farrukhabad, Allahabad, Bánda and Kálpi by the Ganges and Jumna. By the Ganges also come stone, bricks, and wood for building from Chunar, *bláísá* from Mirzapur, and *ghí* from Ahaurá. This river traffic has its centres in Benares and Mirzapur and used to be enormous. The railways have absorbed much of the long-distance portion of it; but the short-distance traffic between Mirzapur, Chunar and Benares has, during recent years, been little affected. The latter will, doubtless, go also to the railway as soon as the Ganges bridge is completed. The Gúmṭi is navigable by the largest country vessels from the end of June to November, and, during the remainder of the year, as far as Jaunpur, by boats of 100 maunds burden. The passage, except in the height of the rains, is a most tedious one, as the distance by water is about three times longer than by land.

The traffic upwards consists of stone slabs and pedestals for sugar-mills from Chunár, and grain of all kinds from Bengal; downwards, of sugar and indigo from Jaunpur. The completion of the Oudh and Rohilkhand Railway will almost entirely destroy this carrying trade.

Benares is fortunately situated, both as regards its means of communication with adjacent districts and of inter-communication between different parts of its own. The Chandauli tahsil is intersected throughout its entire length by the East Indian Railway, which, leaving the Mirzapur district a short distance beyond Ahaurá road station, enters Rábhápur three miles south of Rámnagar, and pursuing an east-north-east direction, traverses parganahs Dhús and Barhaul, and then enters parganah Zamániah in Gházipur. The main line runs for 28 miles in this district; the stations are Moghal Sarái junction in Dhús and Sakaldíhá in Barhaul. A branch line, six miles in length, runs from Moghal Sarái to Dumrí opposite Benares city, where the grand trunk road crosses the Ganges. The Oudh and Rohilkhand Railway, which has its present terminus at Benares, runs through the Benares tahsil in a north-westerly direction for about 23 miles, traversing parganahs Dehát Amánat, Sheopur, Aṭhgáon and Kol Asla, and thence to Jaunpur. It has five stations in this district, *viz.*, Benares (Rájghát), Benares Cantonments, Sheopur, Bábatpur (or Mangárá) and Phulpur. The new projected railway from Benares to Paláman takes its departure from Moghal Sarái, travelling south-east into the Sháhábád district. Its exact course has not yet been determined.

The character of the country, and the geological formation of the soil, which is largely impregnated with *kankar*, are both and road. favourable to good roads. The machinery by which traffic and communication are carried on consists (besides the two lines of railway just mentioned) of five first-class metalled roads leading to adjoining districts, and a complete network of district unmetalled roads. The total mileage in the district of each class of roads at the present time (1883) is as follows: first class, 120½; second class, 223½; and third class, 137½; total, 481½ miles. Besides these, there are the village tracks sometimes called fourth-class roads.

The five metalled roads all radiate from Benares itself. In this enumeration the grand trunk road is counted twice over, as it runs east to Calcutta and west to Allahabad. The former, or Benares-Calcutta road, after skirting the north-east flank of the city for about four miles, crosses the Ganges at Rájghát, and pursuing an easterly

Metalled roads: the grand trunk,

direction, intersects parganahs Ráihūpur, Mawai, Dhūs, Majhwár and Narwan of the Chandaulī taluk. It leaves the district at Naubatpur on the Karmnásá, at a distance of 28 miles from Sikraul, the civil station of Benares. The railway has absorbed most of the former traffic, but considerable quantities of corn and *ghí* are still imported along it from Sásserám and Jahánábád. On the route are Dumrī, Moghal Saráí, Chandaulī (where there is a bungalow) and Naubatpur.

The grand trunk road to Allahabad is a continuation to the west of the above road. After traversing Dehát Amánat and Kaswár, it leaves the latter parganah at its south-west corner, at a distance from Benares of 22 miles. Country cloths from Rájá Taláo, and oil, fuel and sugar from the adjoining districts, are imported along it. It passes Mohan Saráí, Rájá Taláo, Mirzá Murád (where there is a travellers' bungalow) and Tamáchábád.

The road from Benares to Jaunpur pursues a north-westerly direction, almost parallel to and adjoining the Oudh and Robil-
 The Benares-Jaunpur. khand Railway, and leaves the district at the north of Kol Asla. Its length in the district is $19\frac{1}{4}$ miles. The imports along it are sugar, wheat, and other grain from Jaunpur and Azamgarh, and sheep and goats from Sultánpur in Oudh. This road and the Azamgarh road are the only ones on which there is any export traffic. This traffic consists of foreign goods in transit, toys, embroidered cloths, brass vessels, &c. The greater part of the exported goods manufactured in Benares consists of embroidered and brocaded cloths, all of which are consigned by rail when practicable. The principal places on and near this road are Sheopur, Barágaon, Basnī and Phūlpur.

The Azamgarh road (imperial) leaves Benares on the north, and pursuing
 The Benares-Azamgarh. a northerly direction, traverses Sheopur and Katehar for a little more than 16 miles. Sugar, molasses and country cloths are imported along it. Chohápur, where there is a police-station and a bridge over the Nánd, is on this road, 10 miles from Sikraul.

The Gházipur road, leaving Benares on the north, pursues a north-easterly
 The Benares-Gházipur. course, throughout Sheopur, Jálhūpur and Katehar, for $18\frac{1}{2}$ miles, as far as the Gúmti. It crosses that river below Kaithí, by a bridge-of-boats in the dry season and by a ferry in the rains. Sugar and *gur* are imported along it into Benares. The principal places on and near the route are Sárnáth, the site of some well-known Buddhist remains, Chanbepur and Kaithí. At the last of these places there is a bungalow for travellers.

From the Sheopur railway station there is now a good metalled road
 Railway feeders. connecting it with the Benares-Jaunpur road. The station at Bábatpur or Mangáí, at the south of

pargana Kol Asla, is connected by a metalled road with the important villages of Barágaon and Basni. The Phulpur station is connected with the main road from Benares to Jaunpur by a road which is now being raised and bridged, and a similar road connects it with the Gházipur district.

The most important of the unmetalled roads are the following (the mileage according to the most recent information being added in brackets):—(1) The Sindhora road (15½ miles) runs from Sikraul, *viâ* Sindhorá, to the Jaunpur district. Along this there is considerable traffic, as Sindhorá is a large cloth and grain mart, exporting chiefly to Benares city. The road crosses the Nánd by a masonry bridge. (2) The Sirisí or Balúghát road (11½ miles) runs from Benares, *viâ* Jálhúpur and Sirisí, to the Ganges opposite Balúá. This road greatly expedites communication between the northern parts of Chandaulí tahsil and Benares, as it saves a long detour by Sakaldihá, Moghal Sarái and Rájghát. (3) The Niyár road (14½ miles) leads from Benares *viâ* Belá and Niyár to the Jaunpur and Azamgarh districts. Grain and indigo (from the Belá indigo factory) are the principal commodities carried along it. (4) The Sultánpur road from Benares to Sultánpur old cantonments (8 miles) was metalled when there were troops at Sultánpur, but now it is little used. Sultánpur is still the practice-ground for the battery of artillery stationed at Benares. (5) The road from Chandaulí, *viâ* Sakaldihá, to Hasaupur (19½ miles) is at present little better than a cart-track and in many places impassable in the rains; it is intended shortly to raise and bridge this road between Chandaulí and Sakaldihá.

The only bridge over the Ganges is the one of boats between Dumrí and Rájghát, the lease of which is given out at Rs. 22,500 annually. The violence of the current in the rains necessitates its removal before the first freshets come down. Its place is then taken by a ferry, and the passage is often one of considerable difficulty and delay, taking in high floods as much as 1½ hours. The Oudh and Rohilkhand Railway Company is now (1883) engaged in constructing a railway bridge across the Ganges from the Rájghát fortification, a little to the north of the present ferry. On the Gúmti there are two bridges of boats, one where the Gházipur, and the other where the Azamgarh, road crosses it. The Barná is crossed by five bridges, three of which are in Sikraul or the civil station, the fourth is the railway bridge a little higher up the stream, and the fifth is on the Panchkosí road at Rúmeshtar. Of the three first mentioned one is a bridge of boats, and the other two are of stone and iron respectively. The Nánd is bridged at Phulpur on the Jaunpur road, and at Ghartamá and Cholápur on the Sindhorá

and Azamgarh roads. The Gadhai is crossed by the Alinagar-Baburi and the Chandauli-Baburi roads; at both these places it is bridged.

The Karmnásá is bridged where the grand trunk road to Calcutta crosses it near Naubatpur. The bridge is of masonry and was completed in 1731, after many previous unsuccessful attempts, made by pious Hindus, anxious to save travellers from the necessity of fording this river of bad repute. Rái Bhára Mal, the minister of Himmat Bahádur, the Gosháin leader; Ahilyá Bái, the famous Marhatta princess of Indore, living about 1780; Náná Farnavis, the Marhatta prime minister of the Peshwá—these were among the number that tried and failed. The present bridge is attributed to Rájá Patni Mal, whose munificence was shown at Mathura in the construction of the Siva Tál [see Growse's *Mathura*, p. 136].

The ferries across the Ganges are at Batelhar and Tárápur to the Mirzápur district; at Rámnagar and the city gháts, at one of which, Rájghát, there is a bridge of boats from November to June; and at Taritipur, Mokulpur, Sarsaul, Chandauli and Kaithi. On the Gúmti there are ferries to the Jaunpur and Ghazipur districts at Sultánpur, Rajlá, Báhatpur, Dhaurahrá, Rajwári and Kaithi. The ferries on the Barná are at Rámeswar and at places round Benares city. On the Nánd there is a private ferry at Rauná in Kácher on the Niyár road, but the solitary boat is only for the accommodation of passengers and merchandise, and the large carrying traffic along the road is much impeded by the buffaloes having to unload and swim across the stream. There is another private ferry at Bilúri, a village in Kol Asla. On the Karmnásá there are ferries in the rains at Kakhraitá on the Zamániah road at the south-east extremity of Narwan, and at Ahlápúr on the Dharauli road in Majhwár. The Alinagar-Baburi road crosses the Chandraprabhá at Baburi, where there is a ferry in the rains.

There are five encamping-grounds for troops—three on the grand trunk road, at Rájá ká Taláo, Jalilpur and Jagdis ki Sarái; one on the Jaunpur road at Báhatpur; and one on the Ghazipur road at Chaubepur.

There is only one dák bungalow in the district, and that is in cantonment; but there are six inspection bungalows (*chaukis*)—five on the grand trunk road and one on the Ghazipur road. Those on the first-mentioned road are at Naubatpur, Chandauli, Moghal Sarái, Rájá Taláo, and Mirzá Murád; that on the last-mentioned road is at Kaithi. Native saráis are found on all the principal roads in the district.

In the following table will be found the distances from Benares of the principal places in the district, the mileage being measured by road :—

Town or village.			Distance in miles.	Town or village.			Distance in miles.
Alinagar			10	Mirzā Mu'ād			14
Bābatpur			10	Moghal Sarāi			10
Balūā Sarāi			14	Phū pur			18
Barāgaon			12	Piudā			14
Basni			12	Rāmāgar			4
Chandauli			20	Rohania or Gobindpur			6
Chaubepur or Jujhūr patti			10	Sikalḍihā			20
Cholāpur			10	Sārānāth			4
Dhanurahiā			14	Sayyid-rājā			24
Dumri or Rājghāt			4	Sheopur			1

The climate of Benares is, except in the cold season, of a moist and relaxing character, resembling in this respect that of Bengal.

Climate. It is considered much cooler in the cold season than the districts further east and south. If the vital statistics of the city can be trusted, Benares, notwithstanding the density of its population, must be held to rank high as regards healthiness among the towns of the North-Western Provinces and Oudh. The mean ratio of deaths per 1,000 of the population for the five years 1877-81 was only 26·67 as compared with the provincial average of 38·05. The other characteristics of the climate present little that is unfamiliar to the residents of other places in these provinces. Dust-storms, followed by heavy showers of rain and hail, are common in March and April. The hot winds blow very intermittently and by the time they reach this district, generally have little force. *Taṭṭis*, or grass mats for cooling the air, are, therefore, of little use. Owing to the easterly winds that prevail during the rains, that season is said to be cooler here than in more up-country districts. The most unhealthy months in the year are August and September, and these are the seasons of cholera and fever. The latter disease is not, however, ordinarily of a virulent type. After the close of the rains, which conclude with occasional showers about the commencement of October, the wind veers round to the west, and, with more or less variation, continues in this direction from November to June. In January, February, and March, it often blows from the north and north-east, and in those months the wind is occasionally accompanied by rain. The winter months in Benares are described as delightfully pleasant—cool, dry, and bracing.

In the following table, kindly supplied by Mr. S. A. Hill, B.Sc., Meteorological Reporter to Government, North-Western Provinces, are shown the readings of the barometer and thermometer, the humidity of the atmosphere, and the rainfall for the ten years 1872-81:—

Month.	Barometer.	Temperature of air.	Humidity (saturation = 100.)	Rainfall in inches.									
	Mean for 1872-81.	Mean for 1872-81.	Mean for 1872-81.	1872.	1873.	1874.	1875.	1876.	1877.	1878.	1879.	1880.	1881.
January ...	29.768	59.6	49	1.50	...	0.20	2.30	...	1.90	2.21	...	...	...
February ...	29.747	65.6	41	0.40	...	...	0.10	...	1.60	0.11	0.11	1.50	0.30
March ...	29.699	74.6	29	...	0.10	0.10	...	...	0.60	...	...	...	0.40
April ...	29.487	86.5	25	...	...	...	...	...	0.20	0.80	...	...	0.90
May ...	29.364	91.9	31	...	0.20	...	...	...	...	1.60	...	0.60	1.20
June ...	29.247	92.0	48	5.80	0.10	14.00	5.30	0.20	1.40	2.40	5.10	1.20	3.30
July ...	29.257	84.7	74	12.10	21.70	6.90	10.30	12.20	7.60	4.60	14.10	12.90	8.50
August ...	29.316	83.6	78	7.20	9.20	23.00	22.00	6.00	8.90	13.30	11.10	5.30	15.30
September ...	29.418	83.3	71	4.30	4.00	7.50	5.80	6.00	3.90	3.90	12.10	2.60	2.50
October ...	29.589	77.7	53	...	...	3.60	0.30	1.40	1.40	0.40	4.30	0.70	1.00
November ...	29.722	67.8	46	...	...	...	...	...	...	1.00	...	0.50	...
December ...	29.783	60.2	49	...	...	...	...	...	0.40	...	...	0.10	...
Mean or total of the year.	29.520	77.4	49	31.30	35.30	55.30	46.10	25.60	27.90	30.30	46.80	25.40	33.40

The mean temperature was given by Prinsep at 77°F., which agrees closely with the mean for the ten years shown in the above table, viz., 77.4°F. The average rainfall for ten years shown above was 35.96 inches; but, as will be seen from the following table, it varies considerably in the different tahsils:—

Rain-gauge station.						Number of years on which average is struck.	Average annual rainfall in inches.
Benares ...	...	...	...	...	...	18	36.73
Ditto ...	...	...	...	...	...	32 to 34	39.32
Ditto observatory ...	...	...	...	...	...	14	39.70
Chandauli ...	...	...	...	...	...	18	41.71
Gangápur ...	...	...	...	...	...	18	36.41

PART II.

ANIMAL, VEGETABLE, AND MINERAL PRODUCTS.

The fauna of the district are generically few and those of the most ordinary species. Antelope frequent the strip of land on the left bank of the Ganges, north of the Benares city and east of the Gházípur road, particularly the Jálhúpur parganah and the grass jungles of Rámchandípur. They are seldom met with at any distance from this tract, and such as are so found seem to be stray ones and never multiply. This points to the conclusion that all the deer in the Benares tahsíl are descended from those originally imported to stock the antelope preserves of the Benares rájá at Ramná in Jálhúpur. Wild-fowl of all kinds abound on the rivers and lakes of the district. The numbers of deaths by snakes and wild animals recorded during the three years 1879-81 were, by the former 211, and by the latter 6, giving an average of 82 per annum. Statistics for the years previous to 1879 do not distinguish between the deaths caused by these two classes of destroying agents.

All the domestic animals usually found in northern India exist in this district, but the camel is rare, and the local breed of ponies is an exceedingly poor one. Of horned cattle there are no particular breeds peculiar to Benares, nor are cattle bred to any extent or on any system. The best breed of bullocks in the district comes from the Makanpur fair, held near Cawnpore in January. These are used principally as draught cattle and vary in price from Rs. 60 to Rs. 100 the pair. By far the largest proportion of working cattle come from the Barhámampur fair, held near Arrah twice a year, about February and April; they are utilized for all purposes, for the pack, draught and ploughing, and sell from Rs. 50 to Rs. 80 the pair. They are said to be distinguishable from home-bred cattle by their greater breadth of muzzle and by the shortness of their horns. Bullocks are imported by the people themselves, chiefly from Barhámampur, or by agents who visit the smaller and more distant fairs, such as Sitámañhí in Tirhut, and buy a second-rate kind of animal fitted only for ploughing. These agents, who are chiefly Brahmans, dispose of their bullocks at a large profit. They give from one to three years' credit, charging interest at the rate of six ánas in the rupee per annum, or nearly 40 per cent. The indigenous breed of bullocks is of a low class. The usual price of common plough bullocks is from Rs. 30 to Rs. 35 the pair.

There are no recognized indigenous breeds of buffaloes; almost all those employed as beasts of burden are imported from Jaunpur, Gorakhpur, or the banks of the Jumna. These latter are known as *Jamnápáris* and are much prized, fetching from Rs. 15 to Rs. 25 each. Of goats there are two recognized

breeds, the common country goat and the *Jamnāpāri*. The former costs usually from Re. 1 to Rs. 3, and the latter from Rs. 2 to Rs. 6. Owing partly to murrain, but chiefly to the extension of cultivation, which has limited the extent of grazing ground, sheep are said to be less plentiful now than they were a few years ago. Good four-teeth sheep cannot now be purchased in Benares under Rs. 40 per score, but not long ago the prices ranged, according to size and breed, from Rs. 20 to 30. The practice of letting out sheep to be penned on the lands of zamīndārs and tenants is common. The folding fees are as frequently paid in kind as in cash.

The fish are of the kinds described in former volumes of this series. A few persons make fishing in the Ganges their sole means of livelihood, but all the *malihās* or boatmen, more or less, follow this avocation. Comparatively few fish are caught in the rains. The season when most fishing is done is the hot weather, as the water then gets low and clear. The commoner methods in use in this district are four: by hook and line, by the *pūrhā* or grating, by the *chop* or conical basket, and by nets.

For a scientific list of the flora of the district the introduction to the fourth volume of this series may be consulted. The trees are the same as those found in the Doāb, and the parganahs of the Benares tahsil are said to be the best wooded. The commonest of all trees is the mango. The bamboo is largely cultivated, but never at any distance from a homestead. Fruit trees of every description abound throughout the district, and Benares is especially famous for its mangoes and guavas.

The district cannot boast of a scientific system of agriculture, but it still will bear a very fair comparison with the other districts of these provinces. Its dense population and small area have combined to produce two results which tell against a comparison. The first of these is that the land is now held in such small quantities that the cultivators cannot afford to let it lie fallow; this accounts for the popular idea that the same land now gives actually less produce than it did 50 years ago. The other result is the reclamation of land hitherto considered too poor for cultivation, and this is a process which is continually going on. From the dampness and comparative warmth of the winter and from the early setting in of the rains, the harvests are a little earlier here than in the Doāb and western districts. The autumn crops are harvested in October, and the spring crops early in March. The practice of sowing several autumn crops together obtains universally in this district, but the spring crops are mostly sown separately. With the excep-

tion of peas and gram, the latter are all, as a rule, sown in October in lands that have been allowed to lie fallow throughout the rains. The cultivators themselves do nearly all the labour of ploughing, sowing, cutting, &c. When hired labour is employed, the hire is usually paid in kind. The fee for cutting grain is almost uniform throughout the district, viz., one sheaf out of every twenty-five. In practice this amounts to about one-twentieth of the produce. The autumn harvest is looked upon by the agricultural community only as a temporary means of subsisting, and it is on the success of the spring cereals and the sugarcane crop that they depend for paying their rent and making their profit.

The ploughs in common use are the *khuthard* for light soils, and the *nauhará* with a much larger spike for heavy ground. The other implements commonly used by the cultivators are too well known to need description: they are the *phursá*, or large hoe; the *kodárl*, or small hoe; the *khurpá* or *khurpt*, for cutting grass and weeds; the *hansá*, or sickle; the *gharánsá*, or chopping knife, with which sugarcane and *bhúsá* are cut; and the *nikusá*, or chopping block, on which these are cut.

Irrigation is carried on from wells, *jhíls*, tanks, and occasionally from rivers, and water is found all over the district at a distance from the surface of 30 to 35 feet. The cost of making an earthen well is about Rs. 5; if the well be lined with bricks, it may amount to Rs. 500. *Jhíl* water is largely utilized for irrigation, first in October and November for rice cultivation, later on in the cold weather for the cereal crops, and during the hot weather, whatever is not required for watering cattle, is used to irrigate sugarcane. Indeed, sugarcane is always largely cultivated in the vicinity of tanks and *jhíls*. None of the rivers of the district is much utilized for irrigation, partly because the lowlands which border them require no artificial waterings, and partly on account of the low level of the water in the dry seasons, when alone irrigation is necessary. Water for this purpose might be drawn from the larger rivers by canals, but their construction would be of little use, as the lowlands they would pass through already produce luxuriant crops of sugarcane without watering. The *Nánd* might very profitably be made into a reservoir for water during the dry season by throwing a dam across it before it joins the *Gúmí*. It has no lowlands surrounding it, and consequently its water could be largely utilized. At present it is all but dry in the hot weather. The *Barná* is dammed in this way across its mouth, and is, to some extent, used for irrigation.

The chief autumn crops are sugarcane, Indian-corn, rice, cotton, the pulses *arhar*, *mothi*, and *urd*, the millets *bijá*, *jór*, and *sárván*, and the fibres *san* and *paṭuá*. The principal spring crops are barley, wheat, peas, gram, oats, and oilseeds (*tíl*). Sugarcane is the principal agricultural product of the district. It is grown in every parganah, in every village, and by every class of cultivators. In parganahs Pandrah and Kol Asla, it is estimated that there is never less than one-fourth to one-third of the cultivated area taken up with it. In the *tarí* lands along the banks of the rivers it is planted in February (Mágh); and, although perfectly inundated, it does not suffer from this cause, so long as the tips of the leaves remain above the water. In these lands, although it is never irrigated, it grows with great vigour; but it does not yield *gur*, or unrefined sugar, to such an extent as the cane grown on the higher and artificially irrigated lands. In the latter description of lands it is sown between February and the middle of April (Mágh, Phálgun and Chait), and in the lighter soils is ready to cut in December (Aghán); but in the better soils it is left in the ground till January or February. Mágh (January-February) and Phálgun (February-March) are reckoned by the natives the best months in which to manufacture *gur*. After Phálgun, although the produce is the same, the juice is thin, and the *gur* sticky and of an inferior quality. The lands to be sown with sugarcane are either ploughed up and allowed to remain fallow from the commencement of the rains, or are sown with *san*, *urd*, or peas.

Indian-corn (*junhár*) is cultivated to a considerable extent by the market-gardeners in the neighbourhood of the city of Benares, and, to a less extent, in small patches round the outlying villages, principally for home consumption. It is sown, at the commencement of the rains, in rich, well-cultivated land. The Koerís and others of the market-gardener class collect the salt earth that crumbles off the walls of houses, and this, in preference to manure, they apply to the roots of the plants. It is said to cause vigorous growth of the ear and large-sized grain. The plant ripens in August, about two months after it is sown. *Kacharí*, or the rainy-season melon, is almost always sown with Indian-corn. The seeds are put into the ground at intervals of about one yard. The fruit is ready either at the same time as, or rather earlier than, the maize. The pulse *mothi* is the poorest of all the autumn crops. When sown for seed it is put invariably in poor *úsarí* lands, where absolutely nothing else will grow. In these, although it remains stunted, it produces seed. One to two sers are sown per bigha; under very favourable circumstances this may return ten sers of grain. There are two varieties of hemp—*san* and *paṭuá*—grown in this district, which closely resemble each other. The former is grown to a great extent, and is

usually followed by sugarcane; but very little of the latter kind is grown. Garden vegetables are only cultivated by the market-gardeners in the lands adjoining the city of Benares, principally for the consumption of the European community.

The only product of the district of which a great part is exported is *tili* or oilseed. The large urban population and the small size of the district do not admit of the exportation of any of the ordinary necessities of life. On the other hand, grain is largely imported by road from the surrounding districts, and by water from Lower Bengal.

As regards droughts, Benares may be said to occupy an intermediate position between the centres of distress in Upper India and in Bengal, and is less severely affected with scarcity than either of the regions to the east and west. In the earlier famines—1770, 1783 and 1803, but especially in that of 1837-38—the district suffered, but the records are too scanty to afford much information. In 1860-61 the famine in the upper parts of these provinces was not felt as far east as Benares.

In 1868, although the heavy rainfall of September spread more or less over the whole district, yet there was considerable failure of crops and sharp suffering. The earlier rice crops failed, and the later crop (*jarhan* rice) was only saved by the exertions of the cultivators, in digging earthen wells and utilizing to the utmost the water of *jhils* and tanks. The outturn of the spring crops was fair, varying from three-quarters to one-half the average, and some portion of the autumn crops was also preserved. But the high prices ruling towards the middle of 1869 discovered much distress, and it was necessary to open poor-houses and give charitable relief for several months. The relief operations were started in the city about the 11th August, and closed about the 11th November; the daily average was 1,319, the greatest number, 2,340, being reached in the week ending 15th September, and the least, 548, in the week ending 3rd November. The cost was Rs. 4,790-4-5, but local donations and contributions by the central committee amounted to Rs. 10,942-5-0. Of the balance Rs. 1,152-5-0 was given to the blind asylum at Sikraul and the rest invested in Government securities for a future occasion. [See Henvey's Narrative of the Drought and Famine which prevailed in the North-Western Provinces during 1868-69-70.]

The great Bengal famine of 1874 was to a slight extent also felt in the Benares district, but it nowhere in these provinces attained the dimensions of even a severe scarcity. In 1877-79 there was unusual want in Benares consequent on high prices, but nothing more. The city of Benares was visited by beggars and others who came to find food or die on the banks of the sacred Ganges.

The time of greatest pressure was June, July, and part of August, 1878. There was no particular locality in the district that showed extreme distress. The only relief work found necessary was opened in the city from 28th June till 30th September. The largest attendance was in July, when it reached 7,006. The aggregate number relieved by poor-houses was 6,318 in July, 9,951 in August, and 588 in September. No portion of the cost of relief in this district was borne by Government.

Nearly all the stone required for building purposes is brought from the quarries in the Mirzapur district by river. From the *kan-*
 Building materials. *kar* found in the district excellent lime is made. Timber for building purposes is said to be plentiful. The prices of building materials do not differ appreciably from those given for other districts in the division [see MIRZAPUR and AZAMGARH].

PART III.

INHABITANTS, INSTITUTIONS, AND HISTORY.

The first estimate of the population published by authority was made in 1847, but it was not a census in the proper sense of the
 Population. term. The next enumeration in 1853 was a real census ; it was a counting of the people and not merely of the houses. Later enumerations were made in 1865 and 1872, the results of which have been published in bulky volumes. The processes of the earlier censuses of the Benares division, especially those of the years 1865 and 1872, were undoubtedly defective ; and the light thrown upon their results by the recent census of 1881 shows that, owing to omissions in 1865 and 1872, no reliance can be placed on the figures of those years. A comparison of the results of previous enumerations with those of the late census led the Deputy Superintendent of Census Operations in 1881 to conclude that, while there was an under-statement of the population in 1865 and 1872, there was an over-statement in 1853. Details of the earlier censuses may, therefore, be safely omitted, for probably no accurate deduction could be drawn from them. The following table shows the total population, distinguishing between Hindus and non-Hindus, and the density per square mile as given in the various census reports :—

Census of			Total population.	Hindus.	Mohammedans and others.	Density per square mile	Increase or decrease.
1847	...	...	741,426	676,063	65,376	744	
1853	...	...	851,757	769,116	82,641	856	+110,331
1865	...	...	801,767	725,623	76,144	805	-49,990
1872	...	...	794,039	714,510	79,529	797	-7,728
1881	...	...	892,684	801,556	91,128	891.4	+98,645

Passing to the details of the last census, we find that in the nine years 1872-81 the total population had apparently increased by 98,645, or 12·4 per cent. But, while the increase in the males was 44,259, or only 10·8 per cent., the increase in the females was 54,386, or 14 per cent. It is on this higher rate of apparent increase of females, as compared with males, that Mr. White mainly bases his reasoning that the recorded increase is not real. The greater part of this increase seems owing to the more accurate counting at the late census. The totals by religion and the density, according to the 1881 census, are shown for each parganah and tahsil in the following table:—

Tahsil.	Parganah.	Hindus.		Muhamma- dans.		Jains.		Christians.		Others.		Grand total.		Density of total population per square mile.
		Total.	Females.	Total.	Females.	Total.	Females.	Total.	Females.	Total.	Females.	Total.	Females.	
Benares.	Dohát Amárat (in- cluding Lohiá).	188,965	93,231	50,775	24,911	2	1	1,863	540	2	...	241,107	118,689	4,549
	Kaswár Sarkár	29,354	14,503	736	360	...	...	...	...	...	...	30,090	14,865	699
	Pandrah	34,661	17,160	1,744	846	1	1	...	...	...	...	36,398	18,013	768
	Kačhar	71,933	35,129	2,014	984	4	3	...	...	...	...	73,975	37,119	747
	Sultánsapur	7,669	3,796	250	128	...	...	...	...	...	...	7,919	3,924	719
	Kol Asla	66,641	32,765	2,409	1,678	...	...	12	5	...	...	70,062	34,451	814
	Athgāon	24,667	12,241	747	371	...	...	4	3	...	...	25,419	12,615	726
	Sheopur	44,237	20,897	5,636	2,578	...	...	247	122	...	...	50,121	23,597	1,888
Family Domains.	Jálhūpur	26,377	13,442	423	217	...	...	16	8	...	...	26,816	13,667	693
	Tahsil total	494,516	244,175	65,734	32,073	7	5	1,646	687	2	...	561,905	276,944	1221·6
Chandauli.	Kaswár Rájá	85,465	42,153	4,007	1,981	...	...	1	...	...	...	89,473	44,134	751·8
	Barhaul	34,931	17,564	1,851	944	...	...	...	...	...	...	36,785	18,498	597
	Barah	26,176	13,291	3,131	1,704	...	...	...	...	...	...	29,307	14,995	623
	Dhds	22,229	10,988	2,306	1,152	...	...	...	...	...	...	24,529	12,140	545
	Mawai	10,485	5,244	1,500	761	...	...	104	45	...	...	12,089	6,090	711
	Melawáí	18,534	9,832	911	421	...	...	...	...	...	...	19,445	9,753	608
	Majhwár	42,608	21,433	2,836	1,432	...	...	1	1	...	...	45,445	22,866	805
	Narwan	41,013	20,613	2,657	1,373	...	...	1	...	...	...	43,681	21,986	410
	Rálhūpur	25,054	12,140	4,352	2,197	...	...	11	5	...	...	29,417	14,342	1,050
	Tahsil total	221,024	110,635	19,557	9,984	...	...	117	51	...	...	240,698	120,870	574·4
District.	Railway travellers	551	146	53	10	...	...	4	...	...	...	608	156	...
	District total	801,556	397,109	89,351	44,048	7	5	1,768	738	2	...	892,684	441,900	891·4

The area in 1881 was returned at 998·0 square miles, but this is only approximately correct, and the true area cannot be known until the cadastral survey now in progress has been finished. The population, 892,684, was

distributed amongst three towns and 1,943 villages : the houses in the former numbered 27,234 ; and in the latter, 84,329. The males (450,784) exceeded the females (441,900) by 8,884, or 2.0 per cent. The density per square mile was 894.4. The proportion of towns and villages per square mile was 1.9 ; and of houses, 111.7. In the towns 7.7 persons, and in the villages 8.0 persons, on an average, were found in each house.

Following the order of the census statements, we find the persons returned as Christians belonged to the following races :—British-born subjects, 816 (225 females) ; other Europeans, 59 (32 females) ; Eurasians, 283 (158 females) ; and natives, 610 (323 females). The sects of Christians represented in Benares were the Churches of England and Rome, Presbyterians, Baptists, Methodists (Wesleyan and unspecified), and Greeks. The relative proportions of the sexes of the main religious divisions of the population were as follows :—ratio to the total population of males, .5050 ; of females, .4950 ; of Hindus, .8975 ; of Muhammadans, .1001 ; and of Christians, .0020 :

ratio of Hindu males to total Hindu population, .5046 ; of Muhammadan males to total Muhammadan population, .5070 ; of Christian males to total Christian population, .5826 ; and of Jain males to total Jain population, .2857. Of single persons, there were 190,287 males and 124,404 females ; of married, 232,106 males and 225,232 females ; and of widowed, 28,391 males and 92,264 females. The total minor population (under 15 years of age) was 325,852 (156,862 females), or 36.5 per cent. The following table will show at a glance the ages of the two principal classes of the population, with the number of single, married, and widowed at each of the ages given :—

	HINDUS.						MUHAMMADANS.					
	Single.		Married.		Widowed.		Single		Married.		Widowed.	
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
Up to 9 years,	102,686	96,163	4,458	9,022	68	149	11,715	11,228	166	542	3	7
10 " 14 "	82,756	11,520	11,448	23,171	248	496	4,416	2,098	756	2,148	12	26
15 " 19 "	12,394	882	15,366	22,787	510	821	1,857	240	1,371	2,558	57	61
20 " 24 "	7,579	366	23,233	31,707	1,180	1,942	888	113	2,509	3,629	111	184
25 " 29 "	5,147	329	30,445	34,452	2,028	3,794	387	81	3,177	3,446	189	305
30 " 39 "	4,813	887	51,506	46,610	4,084	13,054	262	85	5,654	5,117	338	995
40 " 49 "	2,136	203	36,267	23,143	4,833	19,642	110	61	4,309	8,044	438	1,717
50 " 59 "	1,221	95	21,306	8,506	5,158	19,059	62	39	2,968	1,136	445	1,967
60 & upwards,	1,072	82	14,698	3,489	7,818	25,225	54	25	2,212	476	852	2,709
Total	169,805	110,016	208,715	202,881	25,927	84,212	18,751	18,959	23,112	22,108	2,440	7,971

Of Christians, two (one female) are returned as married under 10 years, and eight (three females) between 10 and 14; there were two Christian widows under 15, but none between 15 and 19.

Of the total population, 129,253 (78,600 females; or 14·2 per cent., are returned as born outside the limits of the district. Distributing the population according to education, we find that 843,160 (439,819 females), or 94·45 per cent., are returned as unable to

read and write and not under instruction; 39,263 (1,628 females), or 4·4 per cent., are shown as able to read and write; and 10,261 (453 females), or 1·14 per cent., as under instruction. Of those able to read and write 35,556 (1,170 females), and of those under instruction 8,734 (209 females), were Hindus. The Muhammadans who come under these categories were 2,710 (123 females) and 1,141 (67 females) respectively. Of the Christians, 995 (330 females) are returned as literate, and 386 (177 females) as under instruction. Of the others, two (both males) are shown as able to read and write.

The census returns exhibit the number of persons of unsound mind by age and sex for all religions represented in the district. The total was 294 (82 females), or ·03 per cent. The largest number, 89 (19 females), were of the ages 30 to 40 years. Distributing them into religions, Hindus thus afflicted were 252 (67 females); Muhammadans, 39 (15 females); and Christians, 3 (all males). The total number of blind persons

is returned as 1,822 (909 females), or ·20 per cent. Of these, nearly a third, or 574 (309 females), were "over 60"; 199 (115 females) between 50 and 60; 230 (125 females) between 40 and 50; 221 (99 females) between 30 and 40; 238 (125 females) between 20 and 30; 98 (34 females) between 15 and 20; 80 (33 females) between 10 and 15; 107 (40 females) between 5 and 10; and 75 (29 females) under 5 years. Of the total number, 1,637 (812 females) were Hindus; 181 (95 females) Muhammadans; and 4 (2 females)

Christians. Of deaf mutes there were 468 (193 females), or ·05 per cent., the largest number, 82 (41 females), appearing among persons "over 60." Of these, 413 (163 females) were Hindus and 55 (30 females) Muhammadans. The last infirmity of which

note was taken at the recent census was that of leprosy. There were 284 (51 females) afflicted with this disease. The percentage to the total population is ·03, so that three in every ten thousand of the population were, on an average, lepers. Of the total number, 265 (47 females) were Hindus; 18 (3 females) Muhammadans; and one (female) Christian.

Caste,¹ a word derived by Sir H. M. Elliot from the Portuguese *casta*, 'race', 'species', is more especially applied to the distinctions of birth, tribe, locality, religion, and occupation that separate the Hindū population of India. On the subject of the rise and progress of castes much has been written in previous district notices [see particularly MUTTRA, SHÁHJAHÁSPUR, MORADABAD, and FARUKHABAD]; and it would be out of place to enter on a lengthened discussion of this intricate subject at this late stage in the series of memoirs. It may be worth while, however, to remind the reader that the original Sanskrit name for caste is *varna*, a word meaning 'colour,' and the theory that originally there were two castes, white and black, or Aryan and non-Aryan, the former including the early conquerors from Central Asia, and the latter the aborigines, is by some regarded as the simplest and at the same time the most correct exposition of the subject. It may appear to be open to objection on the ground that we find among the Aryans themselves, the supposed 'white race,' three castes, viz., Brahmans or priests, Kshatris or soldiers, and Vaisyas or the common people, whose profession was, according to the *Bhagavadgītā*, agriculture, cow-keeping, and commerce. How then, it might be asked, could the term 'colour' (*varna*) possibly be used to mean 'caste,' when the three highest castes were, on the hypothesis, all of the white race? The answer to this objection is that the three so-called castes above mentioned were, in the early times of which we are speaking, merely three professions of the one great white race. To members of this race only was the term *varna* originally applied, and all of them were relatively to the dark-skinned aborigines, of *one* caste, just as Europeans and natives constitute at present two well-marked classes of the community, that might, without much stretch of language, be called distinct castes.

The application of the term *varna* to the Sudras took place afterwards, as, indeed, that class only came into existence when the relation of 'conquerors' and 'conquered' had become established, and when professions had become hereditary. By that time the expression 'man of colour,' meaning a man possessing caste, had become the recognized distinction of the ruling race, and from causes that can readily be conceived, it was extended to include the half-breeds and such of the aborigines as had adopted the customs of the conquerors and were, to a certain extent, admitted to association with them. Thus it came about that four castes were recognised, and these are alluded to

¹ The following brief account of Hindu castes in Benares has been supplied by the Hon'ble Rāja Siva Prasād, C.S.I., whose pamphlet, in Hindi and Urdu, published at the *Medical Hall Press*, Benares, 1871, gives a complete alphabetical list of the castes of these provinces, prepared for the purposes of the 1872 census.

in the older writings as *chār varna*. The last of these, the Sudra, arose chiefly in the first instance, as the result of intermarriages between the conquerors and the conquered, but its ranks were probably from the first recruited largely from the indigenous population, without any admixture of blood. Some authorities would deny the name Sudra to such of the aborigines as are commonly regarded as 'low castes,' and their touch as a defilement requiring bathing by the person subjected to it, and the washing of his clothes and all articles that may have been touched by the obnoxious individual. These low castes are the Chandāls, Doms, Chamārs, Ohūbrās, &c. It should be further noted that many that properly belong to the fourth or Sudra division have, from time to time, raised themselves to the second or third: for instance, the Kāyasths are just now striving to obtain recognition as Kshatris.

The four-fold divisions of caste, although much insisted upon by earlier English writers, has been of late years generally regarded as unscientific, and as not corresponding with any actual divisions at present found among the people themselves. The late Mr. Sherring in his voluminous work on *Hindu Tribes and Castes*, and Mr. Beames in his edition of Sir H. M. Elliot's *Supplemental Glossary*, have done much to throw into the shade the so-called traditional account of the rise of castes. In the earlier censuses of these provinces that attempted to record caste distinctions, those, namely, of 1865 and 1872, the four-fold classification was generally adhered to; but in the recent census the later views of ethnologists were deferred to, and the only trace of the old divisions we find is in the circumstance that Brahmans, Rājputs, and Banias are placed at the head of the principal Hindu castes, the rest being enumerated in alphabetical order, an arrangement that gets rid of any competition as to relative rank that might have been raised regarding them.

The castes above referred to as the principal Hindu castes are the three first-mentioned, and all others with a population in the whole North-Western Provinces and Ondh of 100,000 or upwards. These may be given, with the population of each in the Benares district, ranked in the order of numerical importance, thus:—

Caste.				General occupation.	Total population.	Females.
Brahman	...	...	...	Minister of Hindu religion, agriculturist.	104,092	50,073
Chamār	...	...	...	Carrier, agriculturist	101,091	51,907
Ahīr	...	...	...	Cowherd	80,088	39,228
Rājput	...	...	...	Landowner, cultivator	53,930	25,550
Kachhī	...	...	...	Agriculturist	41,834	20,274

Caste.	General occupation.	Total population	Females.
Bhar	Agriculturist	36,407	18,121
Kurmi or Kunbi	Landholder, cultivator	29,849	14,843
Kahár	Pálki-bearer	28,376	14,795
Lohár	Blacksmith	20,994	10,412
Teli	Oilman	12,728	9,881
Bhúinhár (by some regarded as Brah- mans)	Landholder, cultivator	19,422	9,788
Bania	Trader, money-lender, banker,	18,353	9,061
Kalwár	Distiller	17,696	8,985
Káyasth or Káyath	Scribe	15,548	7,830
Kumhár	Potter	16,297	7,645
Loniá	Salt-extractor	15,136	7,343
Gadaria	Shepherd	12,510	6,272
Nái	Barber	10,314	5,103
Malláh	Boatman	9,870	5,525
Sunár	Gold and silver-smith	7,714	3,766
Dhobi	Washerman	7,218	3,665
Tamoli	Betel-leaf and nut seller	5,581	2,819
Pási	Fowler, watchman	5,164	2,541
Khatik	Pig and poultry breeder	5,087	2,564
Gosáin	Devotee, saint	4,109	1,541
Bhurji or Bharbhunjá	Grain-parcher	2,639	1,288
Bhát (by some regarded as Brah- mans).	Genealogist, panegyrist	2,057	997
Máfi	Gardener	1,730	822
Dom	Bamboo-basket maker	1,217	540
Bhangi	Scavenger	1,031	500
Barhai	Carpenter	808	380
Kori	Weaver	403	182
Ját	Cultivator	137	46
Dhánuk	Village messenger, watchman,	122	25
Lodhá	Cultivator	109	43
Ahar or Aheria	Cattle-breeder	64	17
Gójar	Landholder, agriculturist	42	17
Unspecified ... ..	... ..	105,849	52,715
Total		801,556	397,109

We have at present no means of ascertaining the names of the Brahman clans actually represented in any particular district of these provinces, nor of the number in each clan, as at the recent census it was decided not to abstract these details from the schedules for any castes except Rájputs, Ahírs, and Gújars. The very slight degree of success that can be ascribed to the attempt (embodied in the separate volume of *Sex Statistics*) as regards these castes, renders it less a matter of regret that it was not carried further. It should be observed, however, that the object of ascertaining the clans and their numbers had reference solely to the measures for repressing infanticide, and was not connected with ethnological inquiries. The tribes and sub-tribes of Brahmans are, however, well known, and have been exhaustively described by Mr. Sherring and mentioned in some detail in former notices of this series. These are all, doubtless, occasionally found in Benares, and it would unnecessarily enlarge the scope of this notice to attempt to enumerate them. It will suffice to state that the Sarwariá or Sarjúpári division of the Kanaujiá tribe is the one to which, it is believed, most of the resident Brahmans of the district belong. By the census of 1872 its members were returned as numbering 56,963 out of a total for all Brahmans of 90,972. No other tribe or sub-tribe is shown with as many as 5,000 members. These figures are of course only reliable with a large margin for error, the "unspecified" numbering 15,539, while some who belong to the Sarwariá clan are shown separately under other designations. Descriptions of this division of Brahmans will be found in the AZAMGARH, GORAKHPUR, and other notices, and it is only necessary to remind the reader that Sarwariá and Sarjúpári are synonymous in meaning and are derived from *Sarjú*, the river (Gogra) so called, and *pár*, 'across', Sarwar being a corruption of Sarjú-pár, and that both signify the country across the Sarjú or Gogra river, which included the present Gorakhpur and Basti districts and some part of Oudh [see *Gaz.*, VI., 352.] It is an example of locality furnishing a caste name.

Whether the Bhúinhárs should be classed as Brahmans, in which case they would come, chiefly though not exclusively, under the same (Sarwariá) division, or as a separate caste midway between Brahmans and Rájputs, is a debated question. It will suffice to refer the reader to the discussion in the AZAMGARH notice, where the origin and claims of this caste or tribe have been considered at some length. Bhúinhárs are numerous in Benares and have a multitude of sub-classes, some of which are almost certainly blood-relations of recognized Rájput tribes. Mr. Sinkinson remarks, however, upon the traditions of the Bhúinhár clans in this

district that they all agree in the one particular that unadulterated Brahman blood flows in their veins, and account for their supposed loss of sanctity by the fact that they stooped to accept grants of land. Referring to Mr. Beames' remarks on Sir H. M. Elliot's notice of the caste [*Supplemental Glossary*, I., 23], which Mr. Beames explains Bhúinhár to mean the ordinary "people of the land" (from *bhúmi*, 'land,' and *hár*, 'person'), and connects the term with a legend of some king's having distributed sacrificial threads to all sorts of people on an occasion when true Brahmans were too few to celebrate a particular ceremony—this tradition (remarks Mr. Sinkinson) and the explanations, are too strained to find acceptance easily. *Hára* (from the root *hr̥*) means in Sanskrit 'taker,' and this signification of the second element in the compound Bhúinhár accords better with the traditions of the caste current in this district that make them out to have adopted their name from the fact that they 'took land' from some king.

The most numerous of the Bhúinhár sub-divisions is the Gautam, to which the mahárájá of Benares belongs. These people represent themselves as the descendants of Kíthú Misr, a Brahman, the *guru* of Rájá Banár the Benares Romulus, who is popularly supposed to have ruled over Benares, and to have been defeated by Mahmúd of Ghazní in the eleventh century. Kíthú Misr was a man of intense sanctity and repudiated every overture of reward from his master, who at last surreptitiously hid a grant of rent-free land in his head-dress (*pagri*). This was discovered by the saint when bathing, and he soon afforded evidence of the acquisition of mortal frailties, for he lost his temper as well as his sanctity and predicted that all the possessions of his master should become the property of his descendants. These are the Bhúinhárs of parganah Kaswár, and their chiefs, the rájas of Benares, have more than fulfilled the prediction. This prophecy is popularly supposed to have been delivered at a tank near Dasáswamedh Ghát, called Misr Pokhrá. "It would be exceedingly interesting," writes Mr. Sinkinson, "to receive evidence of its currency 140 years ago, before Mansú Rám became the chosen instrument for its accomplishment."

After the Gautams come the Kol Asla Bhúinhárs. Their title is Bharsí Misr and their clan Kulhá. The former word refers to their original home, the village of Bharsí in Gorakhpur, and the latter to their adopted one, the parganah of Kolah, which, according to some authorities, should be spelt Kolhá. Their ancestor was one Díwán Misr who came to Benares from Bharsí to study. His zeal and abilities attracted the notice of the then prince of Benares and procured for him a grant of a jágir in parganah Kol Asla. He married

and settled there, and his descendants are the Kol Asla Bhúinhárs. His name is perpetuated in *manza* Díwánjí, and there is a shrine of a goddess associated with him in the neighbouring village of Khálistpur, to which the Bhúinhárs pay especial reverence.

There are several Bhúinhár families in Katehar of the Obaudhrí clan. They claim an illustrious origin, but one that will hardly bear analysis. Their ancestors are represented to be Dikshit Brahmans from Behár, who obtained a grant of land from Paras Rám when he expelled the Kshatriás.

The parganah of Narwan contains a large number of Dikshit Bhúinhárs. They are peculiar in this respect, that they all take the affix Rai, and not Sinh, which is affected by all the other Bhúinhár clans in the district. They trace their origin from one Bhagdant Rái Dikshit, a resident of Anter in the Muntra district. He was on his way to the shrine at Jagannath (a common characteristic, by the way, of the ancestors of most of the large clans, whose real history it might be inconvenient for their descendants to remember,) and halted across the Karmnása river on the bank of the Durgávati. The rája of Chainpur, to whom the illustrious name of Sáliváhan is attributed, chanced to be on a hunting expedition in the vicinity. The pilgrim gained his laurels by slaying an inconvenient tiger with a hog spear, and so ingratiated himself with the king that the latter made him the same promise as that made by Herod to Herodias' daughter. The offer was accepted and Bhagdant elected to take so much land as he could march round in one day on an elephant. This tract contained the mystical number of 52 villages, 26 on either side of the Karmnása. The evening saw Bhagdant arrive at the village of Chittem, taluka Marwá, parganah Narwan, where he halted. He built a fort, called his relatives from Anter, and finally settled here. Of his two sons, one married a Rájput, and the other a Brahman girl. The descendants of the former are Banyapár Kshatriás still owning four villages in Narwan and of the latter Bhúinhárs the chief land-owners of Narwan and Chainpur. There are also a few Bemwár and Donwár Bhúinhárs in Narwan.

With the exception of the Sarvariás, about whose colonization of the district no certain tradition exists, the tribal accounts of all the Brahman and Bhúinhár clans, so far as they have been examined, point to a comparatively recent settlement in this district. This is in complete accord with the traditions in Azamgarh, Gházipur, and Ballia, and is rendered the more probable by what may be almost called the historical fact of an intermediate aboriginal occupation of the old Allahabad súbá, in which this district was

Recent colonization of district by Brahman and Bhúinhár tribes.

included, between the downfall of the great Rájput houses of Delhi and Kanauj and the early inroads of the Muhammadans.

The list of Rájput clans published in the census return in the volume of *Sex Statistics* shows all with 100 members.

Rájputs. The list is by no means perfectly accurate as regards the numbers shown opposite the clan-names, nor as regards the classification. For many are shown as 'unspecified' that doubtless should have been returned in some one subdivision; and some of the so-called clans are merely *gotras* or else sub-clans. Those that are not true clans have been marked with an asterisk :—

Clan.	Total population.	Females.	Clan.	Total population.	Females.
Agastwár ..	131	53	*Masnadiá ...	169	82
Bachhgotí ...	179	61	Maunas ...	721	328
Bais ...	2,473	1,169	Nágbansí ...	3,548	1,758
Banáphar ...	1,213	562	Nayaparia ...	299	133
Barhailiá (a branch of Bhrigbansí). }	1,210	610	*Nanwak (Nand-wag) ... }	712	305
Bhátíá ...	127	76	Nigam (Nikumbh). ...	118	44
Bhrigbansí ...	7,886	3,774	Panyár ...	440	207
Bisen ...	2,125	981	*Pohárjī ...	115	40
Chandel ..	1,779	871	Raghubansí ...	13,737	6,644
*Chaudharí ..	113	65	Ráthaur ...	160	59
Chaulán ...	759	293	*Sardár .	1,220	613
*Dhanidist ...	456	190	Sengar ...	357	171
*Dharmdist ...	100	49	Sikarwár ...	594	295
Dichhit or Dikhit,	507	232	Solankhí ...	147	72
*Dirgbansí ...	94	31	Sombansí ...	855	417
Dunwár ...	168	65	Súrajbansí ...	1,505	725
Gaharwár ...	861	410	Ujjain ...	218	94
Gahor ...	141	71	Unspecified ...	3,952	1,733
Gargbansí ...	349	158	Specified clans with under 100 members each... }	1,674	764
Gautami ...	2,296	1,121			
*Janwár ...	224	126			
Kákni ...	120	58			
Marodá ...	106	59			
Marwal ...	181	70	Total ...	54,149	25,651

The percentages of females for the whole class of Rájputs were : 'under ten years of age,' 47·45 ; 'over ten years,' 47·34. The most important of the above in point of numbers are (omitting Sardár, which is not a true clan) : the Raghubansí, Bhrigbansí, Nágbansí, Bais, Gantam, Bisen, Súrajbansí, Chandel, Banáphar, and Barhauliá clans. The last, however, although enumerated separately at the census, is (according to Rájá Sivá Prasád) a branch of the Bhrigbansís. None of the others had as many as 1,000 members in this district at the late census.

The following account of nine of these clans gives what is known of their local traditions¹ :—The Raghubansís till recent times were the princes and owners of parganahs Katehar, Jálhúpur, Sultánípur, Barah, and Mahwárf. They were still the sole landlords of these parganahs at the date of the permanent settlement (1791 A.D.), and even now reside there in numbers, but slightly diminished, though with a social status sadly changed, for our revenue system and the growing desire of the city bankers, merchants, and lawyers, to hold land is fast ousting them from their ancestral possessions. They remain for the most part a proud aristocracy of cultivating tenants, ever with a dangerously envious eye to their paternal estates, the possession of which, however originally acquired, a long prescription through generations of father and son has legalized to their minds, more completely than any decree of an alien judge can the usurper's. They are a splendid race of men, and claim descent from Raghú, whom they represent as king of Ajndhyá. One of his descendants, Deo Kumár, came to Benares as a guest of Rájá Banár, who married him to his daughter. The wedding present was taluka Niyar in Katehar. Deo Kumár settled in *mauza* Deorain and built a fort. His descendants are the Raghubansís. The family is an illustrious one ; perhaps the best known name in it is Doman Deo, the ninth in descent from Deo Kumár and a contemporary of the Emperor Sher Sháh, from whom he procured a grant of the whole parganah Katehar rent-free. He made Chandrautí his head-quarters, where a massive fort on the steep bank of the holy river still commemorates his prowess. It is not uncommon for the Raghubansís to claim him as their original ancestor. One version of the tradition is worth recording. This represents Doman Deo as the prime minister of the Dehli emperor ; in consequence of a quarrel he was ordered to be strangled, but getting wind of this, he collected all his friends and adherents and fled eastwards. He was pursued and overtaken on the south bank of the Ganges opposite Chandrautí. A fight ensued, and Doman Deo was getting worsted

¹ Chiefly derived from notes by Mr. Sinkinson, C.S.

when, as a suppliant, he apostrophized the Gangá, and cast himself on her mercy and on her bosom. His confidence and piety were rewarded, for the river separated its waters, leaving a dry passage for Doman Deo and his friends. They crossed safely, but the pursuers suffered the fate of the Egyptians in the Red Sea, for, when they attempted to follow, the waters were loosened, and they perished in the flood. The scene of the battle is still pointed out opposite Chandrautí : it is a bare stretch of utterly barren ground where no grass will grow owing, the country-folk believe, to the cursa upon it from blood having fallen there.

The Bhrigbansis are an influential clan, found in Barhaul and the adjacent pargana of Dhús, Mahwárá, and Majhwár, in the Bhrigbansís. Chandaulí tahsíl. They have their pedigree in tact for a period of 688 years, and represent themselves as descendants of one Rái Narotam Rái, a pilgrim who accepted service as family doctor to the Soirí rájá of Bhataur in Barhaul, on his return from Gayá. By fair means or foul, Narotam Rái succeeded his master, and, like a great many other heroes, married the daughter of that very prolific king, Rájá Banár. Two sons, Bháo Rái and Bhanu Rái, were the result of the marriage. The former took Barhaul and Maháich, and the latter Majhwár. Their descendants are the principal landholders of these pargana, although much of their old possessions has gone to the hammer. The bázárs of Chandaulí and Baburí were founded by members of Narotam Rái's family.

The Nágbansís came originally from Ohhota Nágpur, where the tribe is found in considerable strength. A few families that reside in the Rámápura quarter of the city of Benares have been settled there for five or six generations past. The head of the tribe in Benares is Sankarkhan Dat Sinh, a landowner of wealth and influence. The Benares Nágbansís belong to the Vatsa *gotra*. Traditionally, the Nágbansís are descended from the Serpent Race of early Hindu history. At the head of the race stands the famous Rájá Takshak, who probably was a real personage [see Sherring's *Hindu Tribes*, I., p. 226.]

The Bais Rájputs are from Dúndiá Kherá in Baiswára. Some represent themselves as having settled in this district from their connection with the Sarwariás; others, that their ancestor came as a servant of Rájá Akorí of Kantit, and giving this up, entered the service of Mír Rustam 'Alí, the deputy governor of Benares, in 1730 A.D. He continued to serve Mansa Rám and Balwant Sinh, and the latter gave him a *jadgir* in Athgón.

The Gautams are scattered all over the district in small numbers, principally to the north. They are emigrants from the settlers at Mariáhú in Jaunpur, who came from Argal in Oudh.

Gautams.
Their *gotra* is Bharadwaj.

The Bisens are numerous in Pandrah and part of Athgáon. Their ancestor was a Chandrabansi, Rájá Bisen, one of whose descendants, Bhímal Sáb, came from Gorakhpur on a pilgrimage to Benares and Mirzapur. His way home lay through Pandrah, where he was the guest of a Hariyá Rájput, who married him to his daughter, and in default of male issue adopted him. Maksúdanpatti, a village in Pandrah, was founded by Maksúdan Rái, a son of Bhímal Sáb.

The Nanwaks occupy part of purganah Pandrah, and there are a few of them in Athgáon. They came from Oudh and claim descent from Lakshmana, the brother of Ráma. Those found in this district are settlers from the large colony at Mariáhú in Jaunpur.

The Gaharwárs are scattered in small numbers all over the district, principally south of the Ganges. They are a melancholy remnant of the powerful dynasty that is supposed to have held sway over Benares in the eleventh century. A great proportion of those that do remain are Muhammadans by religion. They date their apostacy from the defeat of Rájá Banár by Alaví Sháh, when every Gaharwár who did not embrace Islámism was murdered.

The census returns of 1881 throw no light upon Bania sub-divisions. In 1872 the following sub-divisions were found represented in the district:—

Sub-division.	Population.	Sub-division.	Population.
Agarwála	3,034	* Kasarwáni	4,901
Agrahri	2,713	* Kasaundhan	786
Bandarwár... ..	897	* Oswál	98
Dhusar	100	Rastogi	861
Gindauría	170	* Saráugí	171
* Káhti	296	Ummar	557
* Kándu	4,164	Unspecified	1,388
		Total	20,125

Of those sub-divisions marked with an asterisk in the above list, Káhti is doubtful; three others, Kándu, Kasarwáni, and Kasaundhan, are reckoned among Sudras in Rájá Siva Prasád's list. Oswáls and Saráugís are Jains by religion.

The sub-divisions of Ahírs shown in the recent (1881) census returns were: Dhindhór, 13,423 (6,432 females); Gwál, 19,378 (9,779 females); Satgupt, 17,231 (8,428 females); unspecified; 29,494 (14,567 females); specified sub-divisions with under 100 members each, 62 (22 females); total, 80,088 (39,206 females). An account of this caste will be found in the memoirs of the Muttra and Moradabad districts. The percentages of females for the whole class were: 'under ten years of age,' 48·89; 'over ten years,' 49·02.

From the vernacular lists compiled in the census office, the following The "unspecified" of appear to be the details of the "unspecified" castes, the census. and they are added here as it may be of interest to ascertain them. The letter P. in brackets indicates that the name is one of a profession rather than of a caste:—

Caste.	General occupation.	Total population.
Arakh ...	Cultivator, village servant ...	5
Bahellá ...	Fowler ...	604
B. nímáns (Mushar?) ...	Rope, string, mat-maker ...	2,432
Bánsphor or Dharkar ...	Bamboo-worker ...	1,762
Báři ...	Leaf-plate seller, torch-bearer ...	2,344
Barnwár ...	Grass cutter and seller ...	57
Bhíl ...	Coolie ...	548
Bhotlá ...	Agriculturist, labourer, trader ...	466
Bilwár ...	Grain dealer, cultivator ...	5
Bind (sub-division of Lonía) ...	Toddy drawer, cultivator, manufacturer of <i>sajji</i> in parganah Dhús.	12,290
Byár ...	Cultivator, field-labourer ...	24
Chhípí ...	Calico printer ...	57
Dabgar (P.) ...	Leather-vessel (<i>kuppa</i>) maker ...	4
Darzi ...	Tailor ...	984
Devotee (<i>vide infra</i>) ...	Mendicant ...	1,096
Dhángar ...	Coolie ...	1
Dusaundhí or Jasaundhí (Bhát Brahman.) ...	Ballad-singer ...	117
Gandharp ...	Danceer, singer ...	772
Gandhí (P.) ...	Scent-seller ...	29

Caste.	General occupation					Total population.
Gautam (Rājput)	...	Cultivator	...	...	...	120
Ghosi (a kind of Ahir)	...	Milkman, cultivator	...	...	...	8
Gujrati (Bania)	...	Trader	...	...	...	997
Halwāī	...	Confectioner	...	...	...	4,588
Jaiswār	...	Grass-cutter, shoe maker, syce, weaver	...	...	...	24
Jānak	...	Soothsayer	...	...	...	9
Janhari (P)	...	Ornament seller	...	...	...	10
Joshi (Brahman)	...	Servant, receiver of alms	...	...	...	132
Kanchan	...	Dancer, prostitute	...	...	...	360
Kāndā	...	Cultivator, shop-keeper	...	...	...	3,817
Kanjār	...	Rope-maker, trapper	...	...	...	17
Karnātak or Nat	...	Rope-dancer	...	...	...	32
Karol	...	Shoe-maker	...	...	...	239
Kasera	...	Metal-vessel dealer	...	...	...	1,702
Khatrī (Rājput)	...	Merchant, servant	...	...	...	4,882
Khojā (eunuch)	...	Harcm-guard	...	...	...	22
Kunbi	...	Cultivator, landholder	...	...	...	54,697
Kunjā (P)	...	Green-grocer	...	...	...	255
Lohrā (Lohār)	...	Blacksmith	...	...	...	263
Mainā (?)	...	Cultivator, cattle-breeder	...	...	...	2
Manihār (P)	...	Glass-bangle maker	...	...	...	8
Mārwarī (inhabitants of Mār-wār.)	...	Merchant	...	...	...	128
Nat	...	Arobat	...	...	...	438
Orh (?)	...	Trader	...	...	...	55
Pnhārī (hillman)	...	Servant	...	...	...	16
Pnhri	...	Cultivator, labourer	...	...	...	37
Patwā	...	Braid, fringe, tape maker	...	...	...	552
Rajbhar	...	Cultivator, pig-keeper	...	...	...	2,272
Rangrez (F)	...	Dyer	...	...	...	3
Rāwat (?)	...	Cultivator	...	...	...	2
Saperā	...	Snake-charmer	...	...	...	18
Sofri	...	Cultivator	...	...	...	2,004
Sunākar	...	Excavator	...	...	...	4
Tawāif (P)	...	Prostitute	...	...	...	51
Thārū	...	Cultivator	...	...	...	100
Thatherā	...	Brass and copper smith	...	...	...	691
Tirgar (P)	...	Bow and arrow maker	...	...	...	178
Unspecified	4,069
		Total				105,849

Many of the castes given in the above list clearly belong to some of those already mentioned, but the omission of the chief name of the caste (*e. g.*, Bania for Gujrāti) has led to their exclusion from the total; in all these cases, the chief name of the caste has been placed within brackets. Others again (such as Gandhī, a scent-seller) are merely names of professions; they have been marked as such in the list; the members belonging to them are generally Muhammadans. Mārwarī and Pahāri are not names of castes, but merely mean inhabitants of Mārwar and hillmen respectively. Mainā, Orh, and Rāwat are doubtful. "A Banmānas," writes Rājā Siva Prasād, "has never been heard of; the word means a monkey or a man of the woods: perhaps by Baumānas is meant Mushar, a very low caste." The true castes not marked otherwise in the list are usually accounted Sudras, although some, such as the Bhils, Soiris, and Thārus, are almost certainly the representatives of non-Aryan and aboriginal races.

Whether Bhars, Cherús, and Soiris (the last name variously spelt Seorí, Súrí, Sivira, and in several other ways) were ever one race, as Mr. Sherring [*Hindu Tribes*, I., p. 376] thinks

Soiris.

probable, is a question that may be raised, but is scarcely likely to be satisfactorily answered. It is certain, however, that at the beginning of the historical period they appear everywhere as distinct races. We have seen in *BALLIA* (*q. v.* under 'History') that this limit to Cherú dominion is fixed by tradition at the point when the Bhars are, on the same authority, held to have been supreme; the former occupying the eastern and the latter the western parganahs, immediately before the Rājput and Muhammadan invasions. Some authorities would make the Cherús and Soiris one and the same, and Sir H. M. Elliot inclined to that opinion [*Supplemental Glossary*, 159]. Buchanan, however, held them to be distinct, and supposed that the Soiris subdued and expelled the Cherús. The only districts where Cherús are now found are Gorakhpur and Mirzapur, and their total number is only 4,367 in both; Soiris are similarly found only in Benares and Mirzapur, and the number in the latter is only 95. Dr. Oldham took pains to discover traces of these races, and in his *Memoir of the Gházipur District* (I., pp. 49-51) suggests the identity of the Soiris with a wandering tribe in the forests of Central India, who bear (he says) the same name, and annually visit the plains of the Ganges, extending their visits sometimes as far as Oudh and Bundelkhand. He notices the strong resemblance this tribe bears in appearance to the gypsies of Europe. His remark that the Soirí tribe is also called Sānsí, although they do not openly acknowledge either Sānsí or Soirí as a tribal name, preferring to call themselves

Banjáras, Kanjars, or Nats, must be accepted with caution. The Sáusis or Sánísis so well-known to the police in Sahár anpur and Muzaffarnagar as professional thieves and robbers are not, it is believed, known as Soírís [Note by Mr. J. W. Williams, District Superintendent of Police, Saháranpur].

The existence of Thárús in this district at the present day, although their numbers are small, is an interesting fact. They are another of the supposed aboriginal races, now in a depressed and abject condition, but formerly possessed of considerable influence and power. They have apparently survived in much larger numbers than the races just mentioned, as by the recent census they had a total population in the North-Western Provinces and Oudh of 27,172; they are also far more widely scattered, being found in every district of the Fyzabad division, in Cawnpore, Kherí, the Taráí, Gorakhpur, Moradabad, and Budaun, as well as in this district [see *Census Report*, Form VIII.B., & v.]. An interesting account of their characteristics will be found in the notice of the Kheri district (*Oudh Gazetteer*, II., p. 208); a peculiarity of the tribe is their ability to live in the malarious tract in the Gorakhpur and Tirhut Taráís where no other human being can live, and they are, notwithstanding, described as healthy robust races [*Gaz.*, X., p. 29].

From the vernacular lists of the census office is also derived the following list of devotees and religious mendicants :—

Name of sect.			Classification.	Total population.	Females.
Abadhút	...	...	Sivaite, Vishnuite	2	1
Aghorí	...	...	Shákta	5	1
Atíth	...	...	Sivaite, Shákta, Vishnuite	17	8
Bairágí	...	...	Vishnuite	650	291
Brahmachári	...	...	Sivaite	18	10
Jogí	...	...	Sivaite	159	63
Kabírpantí	...	...	Vishnuite	34	7
Nának-shí	...	...	sikh	10	4
Sannyásí	...	...	Sivaite, Vishnuite	15	9
Udásí	...	...	Sikh	97	17
Unspecified	...	...	...	89	24
Total				1,096	435

The above list is given here among the census returns, but a detailed account of the various Hindu ascetic orders is reserved to a subsequent part of this notice [see *post* 'Religion'].

Muhammadans are divided by the census according to religion as Sunnis (orthodox, Shias (followers of 'Ali), Wahabis, and unspecified. The Muhammadans in this district numbered 89,351 (44,048 females). Of these, 85,725 (42,184 females) were Sunnis, and 3,626 (1,864 females) Shias. For a full account of the classes and sects of Muhammadans the reader is referred to the AZAMGARH, MORADABAD, and SHAHJAHANPUR notices.

Whatever their tribe, the people of Benares may be divided, according to occupation, into two primary classes—those who as landholders and husbandmen derive their living from the soil, and those who do not. To the former the census of 1881 allots 439,605 persons, or 49·25 per cent. of the total population [Form XXI.], and to the latter 453,079, or 50·75 per cent. Excluding the *families* of the persons so classified, the number allotted to the former class is reduced to 207,597 members *actually* possessing or working the land [Form XII., table 6]. The details may be thus tabulated :—

	Male.	Female.	Total.
Landholders	6,390	522	6,903
Cultivators	115,329	52,880	168,209
Agricultural labourers	19,430	12,405	31,835
Estate office service	660	...	660
<i>Total agriculturists</i>	<i>141,799</i>	<i>65,807</i>	<i>207,597</i>

Following the example of English population statements the census distributes the inhabitants amongst six great classes. The first or professional class numbered 12,535 males : amongst these are included 4,022 persons engaged in the general or municipal government of the country ; 907 engaged in the defence of the country ; and 7,606 engaged in the learned professions, or in literature, art, and science. The second or domestic class numbered 4,174 members ; it comprised all males employed as private servants, washermen, water-carriers, barbers, sweepers, innkeepers, and the like. The third or commercial class numbered 12,220 males : amongst these are all persons who buy or sell, keep or lend money, houses, or goods of various kinds, such as shop-keepers, money-lenders, bankers, brokers, &c. (4,761) ; and persons engaged in the conveyance of men,

animals, goods, and messages, such as pack-carriers, cart-drivers, &c. (7,459). Of the fourth or agricultural class something has already been said; but besides the 141,790 males engaged in agriculture and horticulture as shown in the preceding table, the census returns include in this class 3,457 persons engaged about animals [*Class IV., Order IX.*], making a total of 145,247. The fifth or industrial class contains 60,899 members: it includes all persons engaged in the industrial arts and mechanics, such as dyers, masons, carpenters, perfumers, &c. (3,634); those engaged in the manufacture of textile fabrics, such as weavers, tailors, cotton-cleaners, &c. (20,736); those engaged in preparing articles of food, such as grain-parchers, confectioners, &c. (13,396); and, lastly, dealers in all animal substances (863), vegetable substances (6,562), and mineral substances (15,708). The sixth or indefinite contains 215,709 members, including labourers (44,754), and persons of no stated occupations (170,955).

From the lowest or labouring classes are obtained nearly all the recruits for emigration to the colonies. During the past five years (1877-81) altogether 7,165 persons were registered for emigration, including 4,618 males, 1,681 females, and 866 children. Their destinations were: Demerara, 1,772 males, 662 females, and 375 children; Trinidad, 846 males, 278 females, and 155 children; French colonies, 1,099 males, 346 females, and 146 children; Jamaica, 358 males, 142 females, and 23 children; Natal, 338 males, 141 females, and 104 children; and Surinam, 205 males, 112 females, and 63 children. The details of the total number of emigrants for each of the five years are shown in the following table:—

Year.	1877.	1878.	1879.	1880.	1881.
Demerara	760	1,123	384	281	256
Trinidad	350	671	129	84	45
French colonies	460	196	421	249	265
Jamaica	292	30	...	108	93
Natal ... ..	...	439	...	12	132
Surinam ... ..	...	224	21	...	135
Total ...	1,862	2,688	955	734	926

The number of villages or townships inhabited by the population is returned by the census of 1881 as 1,946. Of these, 1,848 Towns and villages. had less than 1,000, 96 between 1,000 and 5,000, and two

(Benares and Rámnagar) over 10,000 inhabitants. The population of Benares (city, civil station, and cantonments) amounted to 199,700, and of Rámnagar to 11,859. Amongst the villages of tahsils Benares and Chandauli are distributed in the present year (1882) 1,416 estates (*mahál*), of which details will be given further on.

Habitations. The city of Benares contains specimens of almost every kind of native architecture. Those which form the nucleus of the city are generally detestably ugly, high, square, red buildings, of from two to eight stories high, built most substantially of bricks and faced with slabs of stones. They consist of rooms built round open courts with flat roofs fringed with carved stone screens. The first story is used by the men, and the remainder of the house placed at the disposal of the females of the establishment. There are frequently small rooms facing the streets on the ground-floor, which are leased as shops. There is no communication between them and the remainder of the house.

The houses in the villages are generally built of mud, one story high, some 8 to 10 feet from the ground, enclosing a courtyard. They are, as a rule, roofed with tiles, but also with mud, or thatched. It is considered a point of honour with a zamindár to distinguish himself from the lower orders by his house, which is almost invariably two or three stories high, with comparatively spacious rooms.

Religious buildings. The temples in the city consist of a room with a tapering steeple built over it. The steeple is never very high, but generally richly embellished with gold or gilt metal. The interior and exterior are often carved with images of the gods and goddesses of the Hindu pantheon. In the country, where skilled labour is nearly unprocureable, and stone almost equally so, the temples are plainly-built stucco structures of brick and plaster.

Archæology. Objects of archæological interests are only found in Benares city and at Sárnáth. Full descriptions of these are given in the separate articles on those places.

Clothing and food. Nothing need be said of the clothing or food of the people, that subject having been dealt with sufficiently in former volumes. Mr. Buck [*Answers to Questions put by the Famine Commission*] puts the annual produce of food of this district at 160,000 tons. Estimating 18 ounces per head per diem as the average amount of food consumed (making a total consumption of 152,000 tons), he arrives at the conclusion that the balance for store or export is only 8,000 tons.

The customs of the people of this district do not differ much, if at all, from those in the neighbouring districts. The ages at which marriages take place are usually from 8 to 16 years.

Customs. All except the high and middle castes allow the re-marriage of widows, and a few even of the latter have adopted the reform, but in their case the wives and children of such marriages, in popular esteem, perhaps rank, at present, below those of an ordinary marriage, though they are equally entitled to inheritance with the former. The Brahmos and Pábuliá Sikhs are the only castes that admit of the enrolment of outsiders. Properly speaking, they are rather distinct sects of Hindus than castes ; but as they are generally regarded in the latter light by the rest of the Hindu community, it may not be amiss to describe briefly the customs and ceremonies of such an enrolment.

The candidate for enrolment to Brahmoism has to stand before the altar of the minister in one of the established *maidáns*. There he declares his intention with all solemnity, and invokes the assistance of God to enable him to abide, amidst all sorts of persecutions, by the path of righteousness, as shown by Brahmoism. The minister then rises up before all the members in attendance, and preaches a sermon bearing upon the occasion. The candidate then breaks his sacred thread (*yagyopavit*), necklace (*kanthi*), or any other symbol indicating his former creed. There are three branches of Brahmo Samáj—the Ádi Brahmo Samáj, the Kesavists, and the Sadhárn Brahmo Samáj. The members of the second and third branches are much more advanced in their views than the first, and would not object to enrol even a Christian or a Musalmán on his or her undergoing the above ceremonies.

The Pábuliá Sikhs, when enrolling an outsider, make him stand before their Achárya (spiritual guide) with a sword hanging from his neck. The Achárya takes a cup full of *sharbat* (sugar mixed with water) in his hand, and dipping a knife into it, mutters a few sentences in which Sanskrit, Hindi, and Persian words are promiscuously jumbled together. He then sprinkles the sacred *sharbat* on the head of the candidate and makes him drink the remainder. On the completion of this ceremony, the candidate washes the right toe of the Achárya with a little water and drinks it off.

No caste of Hindus tolerates inter-marriages with other caste people. Cases of divorce or separation of husband and wife are decided by *pancháyats*, and are, in practice, confined to the lower castes ; the persons thus separated commonly contract new alliances. Besides the well-known causes of exclusion from caste, conversion to Christianity or Muhammadanism is universally followed by this penalty. The penalty in the case of conversion is said to be irreversible.

The conventional division of Hindus into Vaishnavas and Saivas has all the merit of simplicity, but at times it diverges widely from what is found to exist. With the qualification, however, that many of the sects enumerated belong to both religions, and some to neither, the distribution ordinarily made may be followed. Besides the Vaishnavas and Saivas there are usually distinguished three other classes of sects, the Sháktas, Nánaksháhís, and Jains, making a five-fold division of Hinduism. The last might perhaps claim to be of a different religion, but the claim is not made by an eminent member of the community, who has supplied the materials for the following account of the sects.¹ He commences his enumeration by stating that "the Hindu religious sects are, according to the principles of the Hindu religion, found to be included in five heads; each of these five heads have several sub-heads under them, and they are treated of systematically" in the five divisions enumerated above. As we might expect, the lists given by different authorities differ considerably in the omission of some names and the inclusion of others, and also in the descriptions appended. It has been thought better to give in these pages the names and facts supplied by the local writer² than to attempt to reconcile apparent discrepancies by means of the lists in Wilson's, Sherring's, and Barth's works. The latter are available to those who would institute comparisons. It may further be mentioned that much information that might have been given has of necessity been omitted, since an exhaustive account of the rise of modern Hinduism could hardly have been given within the limits of this notice.

The worshippers of Vishnu (and the same remark will apply to those of Siva and Shákti) who are described below are not to be confounded with the orthodox adorers of that divinity. The latter worship some individual deity in particular, but all the rest come in for a share of their adoration when any special motive calls it forth. Those of them who are learned refer to the *Vedas*, books of law, *Puránas*, and *Tantras* as the only ritual they recognise. "Amongst other divisions of less importance the Vaishnavas are," writes Professor Wilson, "usually distinguished into four principal sects called Sampradáyas." A more particular account of these has been

Vaishnava sects; their classification.

¹ Rája Siva Prasád, C.S.I., of Benares.

² See last note.

given in the *Muttra* notice. A list of sixteen sub-heads of the Vaishnava sects is given by Rāja Siva Prasād as follows :—

- | | |
|-----------------------|---------------------|
| (1) Gosāin Brindāban. | (9) Kālīrpanthī. |
| (2) Gosāin Gokul. | (10) Dādūpanthī. |
| (3) Sakhibhāo. | (11) Haidās panthī. |
| (4) Rāmānandī. | (12) Harichandī. |
| (5) Bairāgī. | (13) Sadāpanthī. |
| (6) Birukt. | (14) Mādhavī. |
| (7) Nāgā. | (15) Sādhavī. |
| (8) Rāmānujī. | (16) Charandāsī. |

The following brief remarks on these by the same writer are added. The Gosāin Brindāban. Gosāin Brindāban are Brahmans who live together, believe in Rādhā-Krishna, and call themselves by several names, such as Rādhevallabhī, Bihārījī, Rādheramnī, Govindjī, and Yugaljorī, according to the particular appellation of the divinity they worship. They keep in their houses representations of Rādhevallabhī, Bihārījī, Yugaljorī, &c., and to these offer worship every morning and evening. At stated periods the disciples of the Gosāins especially, and the common pilgrims generally, pay visits to these representations and present money and goods to them, which go, by force of ancestral right, to the several Gosāins. They further amass money by making men of all four castes their disciples. This is done by whispering in their ears certain *mantras* in praise of Rādhā-Krishna. The disciples are taught to wear *kanthīs* on their necks, and to apply a *tika* (a mark made by brick-dust, sandal wood, or some other substance) to their forehead in some particular way. The connection of *guru* and disciple, when once established, continues in theory for all succeeding generations. [See further under *MUTTRA*. The sect is not mentioned by Wilson under the distinctive appellation here given, but as Rādhā Vallabhīs, the worshippers of Krishna as 'the lord of Rādhā.']

In several ways the Gosāin Gokul sect resembles in outward respects that Gosāin Gokul or Go- just mentioned. Gujarātī Baniās are now almost *kulasth*. the only class from which disciples are made. These, whether male or female, at the time of initiation, place their mind, body, and property at the disposal of their spiritual guide (*guru*). They pay him visits once or as often as three times a day, and worship the idol on each occasion. Their faith in the *guru* is carried to such a pitch that often after marriage the bride is first sent to him before entering the bridegroom's house. His orders are obeyed exactly as if they were revelations from heaven. It follows that,

as a general rule, the *gurus* lack nothing in the way of food and fine clothes, while most of them are very wealthy. [See further under MUTTRA.]

The Sakhibháó sect draws its disciples from the most effeminate in mind and body. Their faith centres simply in Rádhá-Krishna. In order to give strength to it they hold themselves to be women and use female speech, dress, manners, and fashion, carrying the affectation to lengths which it would be a violation of decency to describe in detail.

A religious mendicant, Rámánand, founded and gave his name to the Rámánandí sect. He is held to have been a good man, and taught his disciples to worship Rámjí and Hanúmánjí. Necklaces (*kantli*) of the kind introduced by him are still used. Both secular persons and ascetics (*Bairágís*) embrace his creed. Outwardly his followers more impress the spectator by their pious bearing than do the sects already mentioned. [A full account of this important sect has been given in MUTTRA. For a further explanation of the distinction into 'clerical' and 'lay,' and again of the 'clerics' into 'monastic' and 'secular,' see Wilson's *Essays*, I., 48 *et seq.*]

A man of any caste can become a *Bairágí* by wearing necklaces (*kantli*) and beads, and by cutting off his hair. As a rule, *Bairágís* are beggars, but some of them are very rich. Krishna is their special deity. [Wilson writes: "The term *Vairágí* implies a person devoid of passion, from *vi*, privative prefix, and *rāga*, 'passion,' and is therefore correctly applicable to every religious mendicant who affects to have estranged himself from the interests and emotions of mankind."]

The *Birakts* are etymologically persons who are free from the wants, troubles, and turmoils of this world. A peculiarity of this sect is that its members do not allow the hair to grow even for a day; and consider it impious to have money or property in their possession. They maintain themselves by mendicancy, begging only, however, for as much as they need for the day. Their dress is extremely simple, and consists only of a waistcloth (*langoti*) and a sheet (*chaddar*). Their lives pass in quiet endurance, but, as might be expected, this sect has fewer members than most of the others. [Wilson does not specify *Birakts* (*Viraktas*) as a separate sect, but as the mendicant members of Rámánandís or Rámávats. He speaks of them as identical with the *Vairágís*, and as considering all form of adoration superfluous, beyond the incessant invocation of the name of Krishna and Rāma.]

Long curls of hair on the head, a *langoti* round the waist, and the body coloured to an ashy tint are the outward characteristics of the Nága sect. Its members are found in large communities, and are usually well armed with lethal weapons, such as swords, muskets, spears, &c. They assemble in large numbers at the annual fairs (*melá*) held at Allahabad and Hardwár. They have a deadly feud with the Sannyásis mentioned further on, and when both happen to come in contact a stubborn fight ensues, which always results, unless instantly stopped by authority, in leaving several killed and wounded. They live by begging, but their demands are sometimes enforced by violent means. [Cf. Wilson's *Essays*, I., 187.]

The Rámánujís worship Lakshman, the brother of Ráma, and do not necessarily enforce on disciples the use of *kanthís* and beads, as is the case with the Rámánandís. The followers of Rámánuja, the founder of this sect, wear garlands and mark their hands with representations of the shell, sceptre, and feet of Vishnu, the marks being made with red-hot iron brands. These last during life. They cook, eat, and drink in the strictest privacy. [Wilson writes that the 'Rámánujas,' as he calls them, are identical with, and generally known as, *Sri Vaishnavas*, and have many sub-divisions. Their principal tenet is that Vishnu is Brahma; that he was before all worlds, and was the cause and creator of all. [For a further account see Wilson's *Essays*, I., 34 *et seq*]

Kabír, contemporary of Sikandar Lodí, the founder of the Kabírpantí sect, was a weaver living at Benares. Early in his youth he became a disciple of Rámánand already mentioned, and followed his guru's example in wearing the *kanthí* and beads. Kabír subsequently attained renown and made several disciples, whom he instructed in his particular creed. Kabír was esteemed 'the best *fakír* of his time,' and composed several songs on unity. His poems and works have been collected, and receive much reverence. His followers subsist by begging. Many of them live in Benares in a *muhalla* named Kabír Chaurá. [Wilson states that Kabír Chaurá is the spot appropriated by Banár (or Birsinha), rájá of Benares, to the reception of half the ashes that remained after a heap of flowers, which had been miraculously substituted for Kabír's body, had been burnt; the other half of the ashes was buried at Maghar in Gorakhpur by his Muhammadan followers.—*Essays*, I., 74.]

Dádú, the founder of the Dádúpanthís, introduced a creed, *kanthí*, and beads of his own fashion. His works, treating of 'the mode of worshipping, obeying, and knowing God,' are read by his disciples. Among these are found laymen, but the majority appear in a mendicant's dress, wearing a coronet and living as ascetics (*Bairágís*). [Wilson tells us that Dádú was a cotton-cleaner by profession (? caste), born at Ahmadabad, but in his 12th year he removed to Sámbar in Ajmír; thence he travelled and finally settled at Naraina near Sámbar in his 37th year. Warned by a voice from heaven he took to a religious life, retiring to the Baherána mountain, where he disappeared, absorbed (say his followers) into the deity. His date may be about 1600.]

Raidás was a tanner by caste; when in the prime of his life his mind turned to piety, and he devoted himself to search after the best mode of worshipping God. By virtue of the purity of his life, and his devotion, he at last believed himself to have attained perfection and announced his mission. His followers, however, number none but tanners. [This sect is not mentioned by Wilson or Sherring.] The chief seat of this religion is in Kará (Allahabad district). The Chamárs are called, when a little respect is desired to be shown, Raidásís.

Haríchand was a great rája. By ill-fortune he became reduced so low that he came to Benares and maintained himself by serving a Dom as his watchman on the *ghát* to collect fees from those who went there to burn the dead. By chance his wife came there with the corpse of her son. The usual fees were demanded of her, and she, being unable to make payment, requested her husband to allow her to burn the corpse of his own son without paying the fee. The rája persisted in demanding it, and his wife was about to tear her sheet in two to offer the half of it in payment when a *bimán* (heavenly car) descended from the heavens and translated the rája, his wife, and his dead son. As he set such an example of piety and strict morality, he is considered by the Doms as a saint. They are proud of his name, and some of them affect the title Haríchandí as a mark of superiority over others. [Wilson calls them Harishchandís, and doubted if they had any tenets. They, together with the next sect, have originated, he thinks, "in the determination of some of the classes considered as outcast to adopt new religions as well as civil distinctions for themselves."—*Essays*, I., 181.]

Sadná, the founder of the Sadnápanthís, was a butcher. He is said to have made a request to one of the *fakirs* of his time for an idol out of his temple that he might worship it.

Sadnápanthí.

The *fakir*, considering his low caste and profession, hesitated to grant the request; but at last, with a view to satisfy him, gave a piece of stone to Sadná, and told him to worship it. Sadná's faith being deep-rooted, he worshipped the idol with such steadiness and fixity of mind that 'the rays of the knowledge of God darted through his conscience and gave him perfection.' He made several disciples during his lifetime. [Wilson relates the legend of Sadná's being made love to by a Brahman's wife, who, misinterpreting the saint's advice, cut off her husband's head and, finding this did not bring the saint to her feet, accused him of the murder, &c.—*Essays*, I., 182.]

Mádhav was a mendicant; his followers, the Mádhavís, play upon a musical instrument called *balbán* and beg from door to door. [Wilson calls the instrument a *balian* or *saroda*. He thinks the founder was the same with Mádhají of the *Bhakta Málá*.]

Mádhaví.

Sádhav, a mendicant, first announced his creed in Bundelkhand, and there made hundreds of thousands his disciples. His sayings and writings are directed to the unification of Hinduism and Islám. Hence his disciples are drawn from persons of both these religions. When making a new member, Sádnav used first to keep him on probation, with the view of testing whether his mind was sufficiently firm to embrace the unity of the two religions and discard the vast outward distinctions between them without any scruple or hesitation. This sect is said to be detested by both Hindus and Muhammadans on account of its bold attempt to unite their opposing tenets. [This sect is not mentioned by Wilson or Sherring.]

Sádhaví.

Charandás was a Dhúsar Baniá, living in Dehli. From childhood he gave up all wordly concerns, and led the life of a hermit. He compiled a book in Hindí on *Yog* and divine knowledge, which his disciples read daily. It is said that while he was praying in the jungles, Sukdeva, the son of Vyás, met him and instructed him in the secrets of divine knowledge. Inspired by him, Charandás attained perfection, and made his disciples from men of all castes, among whom are many laymen. The acknowledged followers are recognised by their *kanthí*, garland, and pale clothing. [See further in Wilson's *Essays*, I., 179.]

Charandási.

Saivas, or worshippers of Siva, divide themselves into nineteen sub-sects, all of which are generally found in Benares. From its sanctity as the supposed birth-place of Siva his followers occupy, it is said, nearly one-half of the city. A list of these sub-sects, as given by Rája Siva Prasád, is appended :—

- | | |
|---------------------------------|------------------|
| (1) Dandí. | (11) Kará Lingí. |
| (2) Agnihotrí. | (12) Rokhar. |
| (3) Yngí or Jogí. | (13) Aughar. |
| (4) Shankaráchárya. | (14) Aghorí. |
| (5) Atith, Gosáin, or Sannyási. | (15) Alakhnámi. |
| (6) Sanyogí. | (16) Jangam. |
| (7) Nágá. | (17) Nakhí. |
| (8) Abdhút. | (18) Jokrí. |
| (9) Úrdhbáhu. | (19) Paramhans. |
| (10) Ákáshmukhí. | |

A Dandí is etymologically 'one who keeps a *dand*' with him. This *dand* is a bamboo stick of some peculiar length, at the top of which a piece of red cloth is tied. It is always taken in the hand, and never allowed to lie on the ground. The Dandís, too, have always in their hand a vessel with a spout. This serves them in eating, drinking, bathing, &c. They shave the hair of the whole body, which they rub with ashes. A sheet and a waist-cloth coloured red suffice for their dress. Money, silver, gold, and other worldly adjuncts they affect to avoid. They cook no food for themselves, but solicit cooked food from Brahmans. Contemplation of God forms their chief duty, as it occupies their whole time. They ordinarily live in seclusion. None but Brahmans and Kshatris can properly be members of this sect. Amongst them are found men well versed in the *Vedas* and *Shástras*. They use neither the sacred thread (*janeó*) nor the necklace (*kanthí*). Their dead are thrown into the river without further ceremony. This sect is held in high esteem, and its excellence is said to be attested by the *Vedas*. For this reason it is alleged that many learned Brahmans profess to become Dandís in their old age, or when at the point of death, as a means of obtaining salvation. The members of this sect are chiefly found in Benares, but also at some places in the Dakhan.

Agnihotrí may be rendered 'fire-worshipper.' A Brahman and his wife sit by the side of a hearth face to face, having the hearth between them. This ceremony with *kom* (pouring *ghí* into the fire) and incantations three times a day continues till one of the pair dies. The fire is not allowed to die out, but if this accidentally happens, it is renewed with a certain ceremony.

Among the Yogís or Jogís the mode of introducing a new member is to make him wear a circular ring of crystal or glass, &c., in the ear; he also rubs his body with ashes and puts on the *gudrí* and cap. Formerly the members of this sect were believed to possess supernatural powers, to be able to float in the air, and to have life and death, youth and old age, at their disposal; but now their pretensions are treated as fraudulent by the people generally. They eat flesh and drink wine. Some of them worship Bhaironáth and Hanumán. Mahádeo himself is represented as the founder of this sect, and after him Gorakhnáth and Machhandarnáth drew up and promulgated the rules of *Yog* or *Jog*. The *Yoga* or *Pátanjali* school of philosophy, amongst other tenets, maintained the practicability of attaining entire command over the elements by means of austerities.¹

It is claimed for the great teacher Shankaráchárya that he was an incarnation of Siva. "When several conflicting religions and creeds prevailed, and came very near to superseding the Vedic religion, Mahádeo embodied himself in the shape and under the name of Shankaráchárya. He put to death all the opponents of the *Veda*, and revived its religion. The sects mentioned below have sprung up from different followers of Shankaráchárya.

A man of any caste can be a member of the Sannyásí sect, the prescribed attire being a red dress. Most of the Sannyásís carry on some trade and profession, and outwardly their lives present no peculiarities; others live by begging. Marriage is not permitted. The Gosáins² among them buy boys, and cutting off their hair, make them their disciples. The *guru* brings them up as his own children, and after his death one of them succeeds him. They call their dwelling-houses *maths*,³ and their names end with some such titles as *Giri*, *Puri*, and *Bhadrathi*, &c.

Members of the Sanyogí sect live very much in the same fashion as the last, with the distinction that marriage is allowed, a circumstance from which the name 'Sanyogí' is applied to the sect.

The Nágás were mentioned as a Vaishnava sect, but those members of the Atith sect who for any reason are expelled from their order, assume the distinctive marks, &c., of the Nágás; they do not, however, worship Vishnu, but continue to pay homage to Mahádeo.

¹ See Wilson's *Essays*, I., p. 206.

² That is, those who are monastics, presumably.

³ Sans, *math*, 'to dwell.'

The members of the Abdhút sect always go naked, and let their hair grow. In winter they keep themselves warm by fires. They are said to be patient and peaceful. Some of them are beggars.

The Úrdhbáhu is literally 'one who has his one or both hands turned towards the sky.' The nails of the hands are allowed to grow uncut, and the hands that are held in the position indicated, become shrivelled up from the loss of circulation, and in time, it is said, the natural position cannot be resumed. They live naked, and are supported by alms.

The Akáshmukhí, *i.e.*, 'one who turns his face towards the heaven,' resembles the last in his mode of life.

The Kará Lingí is an ascetic, whose distinctive characteristics it is almost impossible to describe in decent language, and the name itself sufficiently indicates the nature of the self-mutilation to which he subjects himself.

Outwardly the Rokhars resemble the Nágas and Atíthls, but are said to be more pious. Some members go from door to door begging with a lighted stove in their hands in which some perfume is burnt. A circular cap on the head and a long coat complete their dress.

Aughars rub ashes on their body, cut their hair short, drink and eat all sorts of filthy and disgusting substances, and wear the appearance of ogres. They beg, and some of them pretend to magical powers. They are always attended by a dog.

Aghoris keep themselves in a state of perpetual intoxication and eat the flesh of all animals, even of a human dead body. They rub their body with, and also eat and drink, the foulest substances, affecting to regard them as delicious food and tasteful liquor.

The Alakhnámí is etymologically 'one who repeats the name *Alakh*.' A coat of blanketing and a long cap form his dress. The members of the sect live by mendicancy which they follow in a very peculiar and deserving manner. Their practice is to pronounce the word *Alakh* once, and, if during that time anything is given them, they take it, if not, they go through the same form elsewhere.

Jangams wear a red dress, rub ashes on their bodies, and wear on the neck over their beads of *rudrāksh* a copper representation of Siva. Several beads of *rudrāksh* adorn their hands and other parts of the body. Begging and trade, the latter carried on secretly, are their sources of maintenance. Some of them are wealthy. In Benares there is a quarter called Jangambári.

Nakhi. The Nakhi is 'one who never cuts his nails.'

A red dress and a picture of Mahádeo on the turban mark the Jokrí sect. Some of its members conceal under the long curls of their hair a small cup of water, from which by slightly shaking the head they contrive to let a few drops fall, as if they had the power of ejecting water from their hair. The trick impresses the ignorant beholders, especially the women, and stimulates their generosity. Others walk accompanied by a bull covered with a long sheet and adorned with *kauris*, singing the wars of Mahádeo with the same object as the last—to extract alms.

The Paramhans sect is accounted the most pious of all the Saiva sects. Naked and under a solemn vow to remain speechless, its members eat and drink whatever is put into their mouths. They do not use their own hands for eating and drinking, and are said to submit to fasting for an indefinite period when no one is at hand to feed them.

Shákta sects: their classification. The Shákta sect is divided into four sub-sects by Rája Siva Prasád, viz. :—

(1) Bhagat or Sant.	|	(3) Káncbaliya.
(2) Wámf or Bámí.		(4) Kárári.

Ascetics of the Bhagat or Sant sect worship Devi; some of them eat flesh, but none drink wine. Generally they engage in some trade or profession. The Panjábís have, as a general rule, great faith in Devi. On the 23rd of each Hindí month they make a small circular lamp of flour and fill it with oil. The wick is kindled, and the light produced treated as heaven-sent. In the months of Kuár (September-October) and Chait (March-April), for nine days continuously, the worshippers of Devi keep fast, and spend their whole day and night in devotion and prayers. This worship prevails greatly also in Bengal, although in almost all the cities of Hindustán Devi is revered. The place most sacred to her is the hill in the Panjáb called Kángrah (Nagarkot); holes exist in the ground at some distance from the hill, from which flames of light issue spontaneously like those at Baku on the Caspian. This is called Jwálá Mukhi. A six-monthly *melá* takes

place on the 23rd of the Hindí months of Kuár and Chait, when pilgrims of all the four castes visit the place from long distances and present all sorts of eatable articles to the flame. In Benares Devi has many temples.

A man of any caste can be a Wámí or Bámí. At stated times of worship and devotion every member of this sect goes with his wife to the *guru*, and there performs certain ceremonies, the details of which are not generally known.

The remarks made regarding the Bhagats and Wámís apply to the Kánchalíyas. The name means in Sanskrit the dress which covers the chest of the women, which is used in some unexplained way in the worship of Devi.

Members of the Karárí sect are generally Maháráshtra Brahmans having the sacred thread round the neck. This sect is rare now-a-days. Tradition ascribes to it a custom of sacrificing Brahmans before Devi. The man who offered the sacrifice is said to have usually selected his own son-in-law or his sister's son as the victim.

Nánaksháh was a *fakír* in the Panjáb of such renown that from the Ganges to the Attak thousands of men became his disciples. Nának was a Khatri by caste, and lived in the time of the Emperor Bábar. From early manhood he devoted himself to contemplation of the deity and pilgrimages. His life is described in the *Janam-sákhí* and other works. Nának's writings, which treat of the contemplation of God and divine knowledge, are collected in one large volume, called by his disciples *Granth*. This *Granth* is an object of worship, and a copy is almost always found with his disciples. These after his death divided into seven different sects mentioned below :—

- | | |
|------------------|------------------|
| (1) Udási. | (5) Govindsinhí. |
| (2) Ganjbakhshí. | (6) Nirmalá. |
| (3) Rámráí. | (7) Nágá. |
| (4) Sutharásáhí. | |

Members of the Udási sect live in seclusion, and wear a mendicant's dress and a cap tapering to a point. These *fakírs* allow the hair to grow, and live in houses called *sanghats*.

Ganjbakhsh, the founder of the Ganjbakhshí sect, was a Brahman disciple of Nánaksháh. He was given this name by his *guru*, and founded a sect on the principles of Nánaksháh.

Rámráís are so called from Rámráya, another disciple of Nánaksháh.

Suthar^á was a Khatri Nánaksháhí. He was a disciple of Teġbahádur, the father of Govind Sinh, one of the successors to Suthar^áshahí. the *gaddi* of Nánaksháh. Suthar^á was very careless in his demeanour, had a free and even insolent manner, and was given up to jokes and jests—not even sparing his *guru*. His followers beg from shopkeepers, and go with two black poles in their hands with which they produce a kind of noise by striking one pole against another, which is accompanied by jesting songs.

Govindsinhí. The Govindsinhí sect is so called from its founder.

Nirmalá, the 'pure' sect, derives its origin from Govindsinh. Its members are simple *fakírs* wearing only a waistcloth and sheet. They are generally learned, and outwardly resemble the Udásís. They endeavour to prove that the writings and sayings of Nánaksháh are in accordance with the *Vedas*. They live in abstinence, and devote their whole time to the contemplation of God. In Benares there are hundreds of their sect who are maintained by laymen, but they are mostly found in the Panjáb.

Nágá. The Nánaksháhí Nágás live nearly in the same way as the Vaishnava and Shaiva sects of the same name.

Jains. If the word Híndu be taken, as it should be, to mean an Indian, the Jains are Híndus; but if it be taken to mean a belief in the *Vedas*, they are not, since they do not hold the tenets of the *Vedas*, nor worship the idols of Brahmanism. They have a large religious literature of their own, and a most complete and elaborate system of belief. They do not acknowledge the existence of God, and they hold that matter is eternal. According to their belief souls go to paradise or hell, or pass through transmigrations, according to their deeds and merits. When a soul has passed through the course assigned to it, there is no further birth or death; its personality is absorbed in its own element, and it is known as *nirbán* or *muktí*. There are twenty-four *Tithankaras*, who, on account of obtaining *nirbán*, have now no connection with the world. Images of these saints are worshipped, and they are held up as an example to others. The Jains are divided into two sets, Digambaris and Svetambaris. Digambaris keep their idols naked, Svetambaris dress them. Their spiritual guides, if men, are called *jatis*, if women *gurnis*; these names corresponding to the English terms monks and nuns. The *jatis* and *gurnis* do not marry, and their disciples (*chelas*, succeed them. Priety and

protection of animal life is the greatest merit amongst them ; they object to kill even a snake, and the destruction of vegetable life also is regarded by them as a sin. Some *jatts* keep a piece of cloth on their mouth, to prevent insects from getting in, and a soft brush in their hands, to sweep the ground before sitting. The *jatts* shave, and their clothing consists of white sheets. They go every day with cups to Jains' houses to receive cooked food. It was believed formerly that the religion of the Jains was only a revival of Buddhism, but it has been discovered by German scholars that Buddhism is not older than Jainism. Most likely they are coeval, or deduced from the same origin, or perhaps Buddha borrowed and adopted his doctrines from those of the Jains. The Jain castes—Oswál, Srimál, Sri Srimál, Porwal, Disáwál, Khandelwál, Mahesrí, Agarwálá, Marwáří, &c.—belong to the Vaisiya *varna* or division, and their profession is generally banking, trading, shop-keeping, &c.

The Christian religion is represented in Benares by no less than five societies. The Church Missionary and Baptist Missionary Societies were established here in 1817 ; the London Missionary Society in 1820 ; the Indian Female Normal School and Instruction Society in 1867 ; and the Wesleyan Missionary Society in 1879. In 1881, there were altogether 16 ordained agents belonging to the four missionary societies ; and among lay agents, there were 10 preachers, 49 (31 females) Christian teachers, and 84 (24 females) non-Christian teachers. To the Female Normal School Society belonged 8 lay agents (4 native Christians). There were 11 Sunday schools with 767 pupils. Of day-schools for boys there were two Theology and Training Schools, with 10 pupils ; three Anglo-vernacular schools, with 990 pupils ; and 16 vernacular schools, with 882 pupils. For females, the five societies had 15 day-schools, with 810 pupils, and visited 163 houses, imparting instruction to 313 *zanána*-females. There was also a boarding-school for girls, educating 28 pupils, belonging to the Baptist Missionary Society.

Benares is enclosed in the area which, according to Mr. G. A. Grierson, B.C.S., is that of the Bhojpuri dialect of the Biháří language. This dialect covers by far the greatest portion of the area where the Biháří language is spoken, running north and south from the Himálayas down to Jabalpur in the Central Provinces. The relation of this area to that of the other two dialects of the Biháří language, Maithili and Mágadhí, will be readily seen from the map in Mr. Grierson's *Seven Grammars of the Dialects and Sub-dialects of the Biháří language*. It is only possible here, in the short space that can be given to this subject, to refer the

reader to this work, and to Dr. Hærule's *Grammar of the Gaudian Languages*. The *Banāraśī bolī*, as the vernacular of the district is locally called, is notorious for its uncouthness, which is probably a remnant of aboriginal predominance when the Bhars, Cherús, and Soirís ruled in this part of the country. The country dialect is used, shorn of some of its uncouthness, even by educated and refined natives when conversing with their families. The adding of *wa* to the names of persons is called *verī-marnā*, and is the commonest and most telling way of being insolent. In the country *rdur* is the common title of respect, but *adhīb* and *bābū* are also used.

The city of Benares contains large families of emigrants from other provinces, principally Bengalís, Marhattas, Nagars, and Gujarátís, most of whom date their settlement some centuries back. Notwithstanding the severance, of all connection with their mother-country, they severally adhere to the language of their race with wonderful pertinacity.

Professor Weber [*History of Indian Literature*, p. 283] tells us that from the eleventh century Southern India was the refuge and centre of literary activity generally. In Hindustán the inroads or ravages of the Muhammadans had substantially arrested it, a fact which finds expression in the following verses from Vyása, the author of the *Mahābhārata*; as translated by Professor Weber :—

“In the *Kali* age, the Brahmans dwelling north of the Vindhya are deprived of the sacrifice and averse from *Jyotih-adstra*.”

“In the *Kali* age, the *Vedas* and sacrifices will have their home to the south of the Vindhya, in the region where flows the Godáveri.”

It is only within the last three centuries that the seat of learning has been again transferred to Northern India, especially to Benares and other cities in Bengal. It is in this period, therefore, that we find the chief writers of local celebrity. The following *resumé* of the principal authors connected with this district has been kindly supplied by Pandit Sítal Prasád Tiwári, a professor of the Government Sanskrit College at Benares :—

Name.	Birth-place.	Period.	Works.
<i>Sanskrit authors.</i>			
Nárāyan Bhatt ...	Paithán (in the Dakkhan). Benares ...	1567 A.D. ...	Prayog Ratna.
Shankar Bhatt (son of Nárāyan Bhatt).	Ditto ...	...	Dvait Nirṇay.
Nīlkantha Bhatt (son of Shankar Bhatt)	...	...	Bhagavad-Bhāskar (by order of Mahārāja Bhagavant Dey).

Name.	Birth-place.	Period.	Works.
Kamalákar Bhatt (another grandson of Nárāyaṇ Bhatt)	Benares ...	1611 A.D. ...	Nirṇay Siudhu.
Lakshmi Dhar Súri ...	...	...	Advait Makarand.
Bhaṭṭojī Dikshit (son of Lakshmi Dhar Súri)	...	...	Siddhānt Kaumudī, Manoramā, Shabd Kaustubh.
Nágojī Bhatt or Nagesh Bhatt (pupil of the grandson of Bhaṭṭojī Dikshit.)	...	About 1750 A.D.,	Shabdendu Shekhar, Paribhāshendu Shekhar, Manjushā.
Raghubīr ...	...	Shákā year 1557,	Muhūrt Sarvasva.
Rāmāchārya ...	...	...	Muhūrt Chintāmaṇi.
Nīlkanth ...	...	...	Nīlkanthī.
<i>Hindi authors.</i>			
Kabīr ...	...	Contemporary of Sikandar Lodī.	Sákhi, Rāmāyana.
Tulsī Dās ...	...	1623 A.D. ...	Rāmāyan, Gītāvalī, Vinay Patrikā, Dohāvalī, Jankī Mangal.
Kabīndra Saravatī ...	...	Contemporary of Sháh Jahān.	Kabīndra Kalplata.
Maṇi Deva ...	...	1835 A.D. ...	Mahābhārat.
Bābā Diudayāl Gir ...	...	1850 A.D. ...	Anurāgbāg, Anyokti kalpadrum, Vairāgya Dīnesh, Drishtānt Taranginī, Premratna.
Bīlī Ratna Kumārī, grandmother of Kāja Siva Prasad.	Murshidabad ...	1830 A.D. ...	
Pandit Bāpu Deva Shāstrī, C.I.E. (professor of Astronomy in the Government College).	Dakkhan ...	...	Vijganit (Algebra).

Of the Sanskrit authors mentioned in the above list, the two most celebrated are Bhaṭṭojī Dikshit and Nágojī Bhatt. The former has immortalised his name by writing the *Siddhānt Kaumudī*, which is the first Sanskrit Grammar properly so called, as Pānini's grammar was written only in aphorisms. Bhaṭṭojī Dikshit also wrote a commentary on the *Siddhānt Kaumudī*, called the *Manoramd*. Nágojī Bhatt was a pupil of the grandson of Bhaṭṭojī Dikshit. He wrote another commentary on the *Siddhānt Kaumudī*, called the *Shabdendu Shekhar*.

Of the Hindī authors, the two deserving special notice are Kabīr and Tulsī Dās. Kabīr, originally a weaver from Belhara, in the Azamgarh district, was a disciple of Rāmānand, a contemporary of Sikandar Lodī's, and the founder of the Kabīrpanthī sect. He may be taken as the earliest Hindī writer, or, at any rate, second only to the bard Chand of Prithirāj of Dehli. Tulsī Dās was brought up in Rajāpur, in the Banda district, and died in Benares in 1623. Of all the Hindī writers he is the most admired, and his *Rāmāyana* (of which a translation has been made by Mr. Growse, C.I.E.) is read throughout India. Several Hindī works are assigned to Kabīr and Tulsī Dās.

The pandits of the Government Sanskrit College bring out two serial Newspapers and print- papers, devoted to the publication and translation of ing presses. important Sanskrit texts. One of these, *The Pandit*, was first started in 1866, discontinued from June, 1879 to December, 1881, and again started from January, 1882. It appears in monthly parts, and is printed at the *Medical Hall Press*. The other paper is *The Benares Sanskrit Series*, started in 1880. In addition to the above, many other important Sanskrit publications have issued from the Benares College. Among these may be mentioned the most valuable translations of the philosophical *Sūtras* by Dr. J. Ballantyne, former principal of the college, and the first edition of the *Mahābhāṣya* by Pandits Rājārām Śāstrī and Bāla Śāstrī.

There are no less than thirty presses, all in Benares itself. The *Medical Hall Press*, conducted by Dr. E. J. Lazarus, has printed several large works, notably of late Fallon's *Dictionary*; it also publishes a temperance journal entitled, *On Guard*. Few of the other presses take up English work, but numerous Urdū, Hindī, and Sanskrit works, original and translations, are annually published. Besides the papers published by the pandits of the Government College, there are two other local monthly journals, *Kavibāchan Sudhā* and *Kāshī Patrikā*, and two weekly journals, *Benares Akhbar* and *Benares Gazette*; the two former are published in Hindī, the two latter in Urdū. An English paper, called the *North-West News*, has also lately been started by a Bengali.

There are three literary societies and two circulating libraries in the city of Benares. Of the former, the oldest is the *Benares Literary societies. Institute*, established in 1861, for the discussion of questions concerning the moral and social progress of the country; it is supported by gentlemen of all persuasions. The *Unnati Vidhāyinī Sabhā* was established in 1887, for the improvement of the Bengali language. The *Ārya Sabhā* of Sanskrit pandits, for the promotion of Sanskrit literature, dating from March, 1880, is connected with the Government College. The *Banga Sāhitya Samāj* is a circulating library of Bengali literature; the *Carmichael Library*, so called after Mr. C. P. Carmichael, C.S., C.S.I., of general literature. The former dates from 1875, the latter from 1876.

From a note in Hindī supplied by Pandit Sital Prasād Tiwāri of the Benares Government College, it would appear that the most respected family of pandits now in Benares, who take precedence over all the other pandits in *sabhas* and other religious and literary assemblies, is that of Bhatt, descendants of Nārāyan Bhatt mentioned in the list of Sanskrit authors given above (*supra* p. 62), who originally came from Paithān in the Dakkhan.

In addition to the usual classes of Government schools, Benares is furnished with a Government College. The following brief history of its foundation is based on a note by Dr. G. Thibaut, the Principal of the college. In the year 1791 Mr. Jonathan Duncan, the Resident at Benares, proposed to Earl Cornwallis, the Governor-General, that a certain portion of the surplus revenue of the province of Benares should be set apart for the foundation of a Sanskrit college, for the cultivation of the laws and literature of the Hindus, in the ancient and holy city, which is the centre of their faith and the common resort of their tribes. The proposal was approved by the Governor-General; a native rector and professors of the principal Hindu sciences were selected, and, a house having been hired for their reception, they met for the first time on the 28th October, 1791. In the course of time it was found necessary to place the college under English supervision, and in 1799 a local committee was formed, with Mr. Augustus Brooke, the Governor-General's agent, as president, and the well-known Sanskrit scholar, Captain Wilford, as secretary. In 1829 the local committee proposed to extend the means of instruction, and to educate Musalmáns as well as Hindus, according to some approved plan, in Arabic, Persian, and English. The general committee in Calcutta objected to a *madrasa*, or Arabic and Persian school, but approved of the establishment of an English school, which was accordingly opened in the following year under native teachers imported from Calcutta. An English head-master was appointed in 1834. In 1844 the Sanskrit college and the English school were united, and the eminent Sanskritist, Mr. John Muir of the Bengal civil service, was appointed principal. In the same year a site was chosen for a suitable building, and Captain Kittoe was ordered to plan and build the college, which was completed in 1852, at a cost of about £13,000, besides the value of the convicts' labour. The building is Gothic, of the perpendicular style; the material is brick faced with Chunar stone. The college has undergone from time to time various reversions and reformatations. The most important change was the addition of English college classes in 1856.

The Sanskrit college contains about 404 students, who are instructed in Sanskrit grammar, philosophy, law, literature, and mathematics. No tuition or entrance fee is exacted; but, on the contrary, monthly Government scholarships, amounting to Rs. 100, are awarded to deserving students, and an annual donation of Rs. 100 from the Mahárájah of Benares is bestowed in prizes. Quite recently a graded system of examinations has been introduced by Mr. R. T. H. Griffith, the Director of Public Instruction of these

provinces. This new scheme aims at systematising the studies of the pandits, and giving officially-recognised diplomas to those who pass certain advanced examinations. It includes : (1) an entrance examination of moderate difficulty ; (2) a middle examination, to pass which a sound and comprehensive knowledge of the Sanskrit language and literature in general is required; (3) a final (*Āchārya*) examination to test the candidate's thorough knowledge of one or more of the *Śāstras*. The examiners are appointed by the principal, and are chosen partly from the professors of the Sanskrit college and partly from pandits of reputation who are not connected with the college. Candidates who pass the final examination receive a printed diploma signed by the principal and the examining pandits, and countersigned by the Director, Public Instruction, and their names are published in the Government Gazette. In connection with the *Āchārya* examination, a ' Ripon prize ' has lately been founded by a number of inhabitants of Benares, wishing to commemorate the visit that His Excellency the Viceroy paid to Benares in November, 1881. The staff of the Sanskrit college consists of eight professors, of poetry, grammar, logic, law, *sāṅkhya*, mathematics, Hindu astronomy, and rhetoric, and four assistant professors, of grammar, logic, *sāṅkhya*, and mathematics. To the college is attached a Sanskrit library which contains many valuable and old manuscripts.

The Anglo-Sanskrit department attached to the Sanskrit college was abolished in September, 1877. It was under the special charge of an English Sanskritist, and was intended to instruct those students who had passed with credit through the Sanskrit college, in English literature and philosophy, and to teach them to translate English works into the vernaculars.

The English college was affiliated to the Calcutta University in 1860 ; it teaches arts and mathematics up to the M. A. standard, and has a school attached. There are about 70 students in the college, and about 450 in the school. The monthly tuition fees vary from Rs. 5 to Rs. 3 in the college, and from Re. 1-8-0 to six ānas in the school. Government scholarships are awarded according to the results of the university and the departmental examinations. There are also local scholarships amounting to about Rs. 100 per mensem. There is an English library attached to the college. The teaching staff of the college consists of the principal, and professors of English literature, mathematics, physical science, Arabic, and Sanskrit. For the school, one English head-master, 12 native English teachers, two Persian and Urdū teachers (*manlavī*), two Sanskrit and Hindi teachers (*pandit*), and one writing master, form the teaching establishment. Connected with this college is the boarding-house for the district students. The number of boarders is about 80.

Schools are departmentally divided into three sections, high, middle, and primary. The high schools are the school department of the Government College, the London Mission School, Jainarain's College (under the superintendence of the Church Missionary Society), and the Bengalitola Preparatory School; the last three are aided by Government, and the Bengalitola Preparatory School is also aided by the municipality. The college department of the London Missionary Society School sends up students for the first examination in arts, but this institution, considered as a college, does not receive assistance from the State. The aided middle English schools are: the East Indian Railway School at Mughal Sarai; the Baptist Mission Orphanage at Ramkatora, in the city of Benares; the institutions at Sighra, the Missionary station of Benares bordering on the city, viz., (1) Female Normal School, (2) Industrial School, (3) the Church Mission School for boys, (4) the Church Mission School for girls; and a girls' school under the London Mission. The middle vernacular schools include two towns (*tahsil*) and five village (*halkabandi*) schools. The former are at Benares and Chandauli; the latter at Tigrpat, Sahjaur, Nimaicha, Rasulpur, and Sakaldiha.

The school statistics for 1882-83 may be shown as follows:—

Class of school.		Number of schools	Number of scholars.			Average daily attendance.	Cost per head.	Expenditure borne by the State.	Total charges.	
			Hindus.	Musalmañs.	Other.					
							Rs. a p.	Rs. a p.	Rs. a p.	
Govern- ment and municipal.	High (Collegiate School)	1	409	86	2	412	71 5 8	9,816 0 0	15,508 0 0	
	Tahsili and pargana.	2	86	5	...	70 2	10 6 3	670 8 4	729 9 4	
	Halkabandi ...	91	3,195	14	...	2432 39	3 10 2	9,094 3 8	9,094 3 8	
	Government girls'.	3	52	2	...	42 84	9 14 10	382 8 0	382 8 0	
	Municipal boys'.	7	337	8	...	313 08	2 11 8	855 2 9	855 2 9	
Aided by Government.	Boys' ...	10	1,203	86	170	1196 7	18 6 9	12,724 0 0	28,529 0 0	
	Girls' ...	6	608	85	140	657 7	6 12 7	4,392 0 0	13,997 0 0	
Unaided,	Missionary and indigenous.	584	6,721	2,903	...	8935 3	0 1 10	...	1,036 8 1	
Total		...	704	12,611	3,411	312	14060 21	4 15 9	37,934 6 9	70,131 15 10

Besides the head post-office at Benares cantonments, there are 15 sub-offices (imperial) and two district post-offices. The sub-offices, besides the three in the city (*viz.*, Benares city, Benares, Bhelupur, and Benares Trilochan Ghát), are at Balúa, Barágáon, Chandauli, Chaubepur, Chohápur, Minza Murád, Mughal Sarái, Phulpur, Dumrî or Rájghát, Rámnagar, and Sakaldíha. The district offices are at Rohania and Sayyidrāja. The postal receipts for five out of the past 20 years are as follows:—in 1861-62, Rs. 88,598; in 1865-66, Rs. 17,392; in 1870-71, Rs. 23,271; in 1875-76, Rs. 49,292; in 1880-81, Rs. 62,784. In the last mentioned year Rs. 17,600 was obtained from unpaid letters, &c., and Rs. 41,815 from the sale of ordinary postage stamps. The expenditure in 1861-62 was Rs. 73,948; in 1865-66, Rs. 11,799; in 1870-71, Rs. 21,498; in 1875-76, Rs. 19,364; in 1880-81, Rs. 17,052. There has been a steady increase in the number of letters received from 561,617 in 1865-66 to 945,516 in 1880-81; the number of newspapers, parcels, and books received has also increased, though not in the same proportion.

There are altogether eleven telegraph-offices in the district. The Government telegraph-office is situated in cantonments, and has a branch office in the city. The East India Railway has telegraph-offices at its four stations in the district, *viz.*, Benares Dumrî or Rájghát (on the side of the Ganges opposite the city), Mughal Sarái, Sakaldíha, and Dína. The remaining five telegraph-offices are on the Oudh and Rohilkhand Railway, at Benares Rájghát (city side of the Ganges), Benares cantonments, Shiupur, Phulpur, and Bábatpur (Mangári).

Benares contains 32 police-stations, 4 (excluding the Benares *kotwáli*) first class, 10 second class, 6 third class, and 11 fourth class (outposts). The first class stations are at Sikraul, Chaubepur, Phulpur, and Mirza Murád. Of the second class stations, six are within the city proper, at Bhelupur, Jaitpur, Adampura, Dasásamedh, Chaitganj, and Kál Bhairon; the remainder are at Chandauli, Barágáon, Rámnagar, and Cantonments. The sites of the third class stations are Sayyidrāja, Sakaldíha, Balúa, Chohápur, Rohania, and Alinagar. The outposts are at Betabar, Aneye, Tilmápur, Amra, Tumáchábád, Rája táláb, Harauá, Sindhora, Marwádih, Rájghát, and Baburí.

In 1882 the regular, municipal, and town police mustered together 988 men of all grades, including 21 mounted constables. There was thus one policeman to every square mile and to 903 inhabitants. The cost of the

force was Rs. 1,04,614, of which Rs. 66,619 were debited to provincial revenues and the remainder defrayed from municipal and other funds. Besides these there were in the same year 1,459 village and road watchmen, distributed amongst the 2,156 inhabited villages of the district, at the rate of one to every 453 inhabitants. Their sanctioned cost (Rs. 52,533) was met out of the 10 per cent. cess.

The statistics of reported crime for the seven years 1876-82 include 48 murders, 4 dacoities, and 78 robberies. The value of property stolen varied from Rs. 43,745 (of which Rs. 15,314 were recovered) to Rs. 61,533 (of which Rs. 27,401 were recovered). The percentage of convictions to persons tried varied from 83.77 to 91.91. But these and other similar matters are fully dealt with in the departmental reports, and do not call for further notice here.

Measures for the repression of female child-murder are in force in this district; but no rates are levied, neither is there any special police entertained. The clan at first suspected of practising the crime was the Sombansí, in tahsil Chandauli; but the enumeration made in the cold weather of 1870-71 brought the guilt home only to the Raghubansí clan in four villages and the Brijbansí in one. In 1870, the only clan proclaimed under the Infanticide Act (VIII. of 1870) was the Raghubansí, in the villages of Rajwárf, Kaithí, Rauna, and Bhartará. The average population of these villages is 843. The general birth-rate was, in 1880-81, in favour of girls, and in 1881-82 as much in favour of boys. In the former year, in one *post-mortem* case, the medical officer reported that the child had undoubtedly died from violence. It belonged to the village of Bhartará, which is the worst of the four villages; and in the family to which it belonged no female child, says the official report, had survived for generations back. The mother, however, was acquitted on being committed to the sessions.

There are two jails in the district, the central prison at Shiupur and the district jail at Sikraul. In the central prison the average number of prisoners was 1,018 in 1850, 1,173 in 1860, 1,286 in 1870, 1,546 in 1880, and 1,442 in 1882; in the district jail, it was 510 in 1870, 504 in 1880, and 455 in 1882. The other statistics present no constant features, varying from year to year. They will be found in all necessary detail in the annual reports.

Before proceeding to the next head, the fiscal history of the district, it will be convenient to give details of area, revenue, and rent for the district at the present time; and by

Present area, revenue,
and rent.

prefixing these statistics to the head just mentioned, comparisons—as far, at least, as it is possible—between the present and past conditions of the district will be facilitated. The total area according to the latest official statement (1831) was 998·0 square miles, of which 741·1 were cultivated, 69·6 cultivable, and 187·3 barren. The area paying Government revenue or quit-rent was 971·1 square miles (722·8 cultivated, 66·1 cultivable, 182·2 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 8,96,258; or, with local rates and cesses (excluding *patwāris*'), Rs. 10,01,718. The amount of rent, including local cesses, paid by cultivators was Rs. 16,94,997.

The district itself and its sub-divisions have undergone such modifications since the time of Akbar that any real comparison between the revenue assessment then and those made subsequent to it is impossible. The area and revenue demand of what in Akbar's time corresponded approximately to the present district of Benares was as follows :—

Parganah.	Area in bighas.	Land revenue in 1680 A. D.
<i>Sarkār Benares.</i>	Rs. a. p.	Rs. a. p.
Afrāā ...	10,855 6 0	20,082 0 0
Benares ba Havellī, Biālsī (probably including Kol Asān).	60,901 8 0	13,683 0 0
Pandrahā ...	4,310 11 0	21,055 0 0
Kaswār ...	...	7,377 0 0
Katehar ...	30,490 14 0	46,755 0 0
Harhūā ...	13,098 0 0	17,835 0 0
<i>Sarkār Chundr.</i>		
Barhāul ...	6,412 15 0	9,032 0 0
Tānda (Barah) ...	10,002 9 0	12,200 0 0
Dhūs ...	4,274 2 0	5,898 0 0
Rāghūpur (Rālhūpur) ...	8,267 12 0	11,275 0 0
Majhwār ...	9,312 3 0	13,520 0 0
Malwārī ...	14,878 0 0	5,707 0 0
Mawāī ...	4,301 10 0	5,155 0 0
Narwan ¹ ...	...	...

Many of these figures, however, especially those for sarkār Benares, are incorrect, and consequently valueless for purposes of comparison. It is impossible, therefore, to draw any satisfactory conclusions from the table, and it is merely given for what it is worth.

¹ This parganah was entirely *siyārghal*, or rent-free, and is omitted from most copies of the *Atin-i-Akbarī*.

The assessed revenue for sarkár Benares in 1685 was Rs. 4,37,161, and in 1747, Rs. 3,80,475. The district was then under the Oudh authorities, whose single principle of fiscal administration was that everything, that could be got by fair means or foul, should be extracted from those connected with the land. In 1739 Rájá Balwant Sinh became *ámil*. The original revenue paid by him on the province of Benares to the Oudh wazírs was 13 lákhs of rupees. By the time of his death in 1770 the revenue payable had risen to Rs. 19,98,449. Rájá Chait Sinh received a *sanad* of appointment, by which his revenue was enhanced to Rs. 22,48,449: and after the transfer of his *zámindári* to the Company in 1775 it was fixed on April 15th, 1776, at Rs. 22,66,180, if paid at Benares, or Rs. 22,21,745 if paid at Calcutta. On his expulsion in 1781 the revenue payable by Rájá Mahíp Narain was fixed at 40 lákhs of rupees. Under the administration of Rájás Balwant Sinh and Chait Sinh, notably the former, no effort had been spared to break down all intermediate tenures, and to reduce all those with any form of proprietary interest in the land to the position of cultivators. Mahíp Narain was a minor at the time of his succession, and the disputes that ensued between his *náib* and his *diván*, weakened what was never a strong administration. Throughout the province native underlings amassed wealth by defrauding the rájá, and committing extortion on the holders of the soil. Every conceivable kind of cess and transit due was vigorously exacted, and the *ámils* were practically free to enter whatever terms they pleased in any tenant's lease. The English Residents between 1781 and 1787 were content to let matters take their course, and made no attempt to rescue the province from the ruin that then threatened it. Mr. Jonathan Duncan was appointed resident in 1787, and he almost immediately realised the fact that some severe remedy was required. For the first year the rájá was left to manage the revenue of the province himself, but in 1788 Mr. Duncan resolved to supersede him, and to take the settlement of the province into his own hands.

The letter of the Resident addressed to the rájá, and dated 25th June, 1788, contains a list of the changes it was proposed to make in the revenue administration. Briefly, they were as follows:—(1) the substitution of uniform leases for leases varying in form according to the *ámil's* pleasure; (2) the use of the measuring rod in lands on which rent was paid in kind; (3) the official publication at each harvest of the rates at which grain rents would be converted into cash; (4) the prohibition in regard to lands, on which rents were payable in grain, of actual division of the crops (*batai*) as opposed to appraisalment (*kankút*); (5) the specification in each lease

The province under British management.

of the share of produce payable as rent ; (6) the abolition of all cesses imposed since 1187 fasli, and the inclusion of all that were in existence before that date in the lump-sum payable as rent ; (7) the preparation of a form of lease to contain the rates of rent paid in 1187 fasli, the last year of Chait Singh's administration. The large amount of land that had fallen out of cultivation had also attracted the resident's notice, and the *amils* were, with a view to encouraging the increase of cultivation, to fix, for waste land, light rates of rent, such as the tenants would readily agree to, and to endeavour to annex to each separate lease a certain amount of waste land. The *rājā* manifested considerable reluctance to carrying out the resident's proposals, and showed especial aversion to the new form of lease. Mr Duncan was, however, convinced that the changes were necessary, and the *rājā* realising that, if he refused his assent, the proposals might be carried out without it, somewhat unwillingly gave in.

A further change was also carried out in the assessment of the *revenue*. Hitherto it had been the custom for the *amils* to make annual offers for the farm of particular *parganahs*: and the settlement of each *parganah* was thus regulated by competition. Mr. Duncan ordered that the assessment of each village should first be determined, and that the aggregate assessment of the villages should form the *parganah* assessment. After deducting the *amil's* profits of 10 per cent. and banker's dues, half the balance of the assessment was declared to be the *rājā's* revenue.

In carrying out this settlement, it had been Mr. Duncan's original intention to have had all the lands of the province properly measured, but this was found to be impracticable ; and for the work of assessment, he had to depend on the reports and estimates of the native officials as to the state of the produce, checked, to a certain extent, by his own personal knowledge and judgment. The rental of the year 1187 fasli was chosen as the basis of the settlement of 1196 fasli, because 1187 fasli was the last year of Chait Singh's administration, and because it was on the rental of that year that the revenue of 40 lākhs a year, to be paid by *Rājā Mahīp Narain*, had been fixed. In order to remedy the evils that were to be found in the administration of justice by the *rājā* in regard to revenue matters, a court of justice consisting of two natives, one the nominee of the resident and the other of the *rājā*, was appointed to settle all disputes that might arise between landlords, tenants, and *amils*. The court was to sit at Benares in the office of the resident, and its administration of justice was to be under his immediate supervision. The orders of the Board, authorising Mr. Duncan to take the settlement into his own hands, intimated that this arrangement ought to continue only so long as the *rājā* appeared to be incapable of

managing the province himself; and that on his showing himself to be capable of exercising them with discretion, his original powers and functions should be restored to him.

The settlement of the province was carried out partly by Mr. Duncan himself, partly by his assistants, Messrs. Neave and Treves, and partly by native subordinates. The original terms of the Regulation (II. of 1788) had excluded from settlement all landholders who had been dispossessed before 1775. But it was felt that by this enactment the rights of many zamíndárs had been unjustly sacrificed, and efforts were made, not without opposition from the rájá, to restore the zamíndárs, who had been iniquitously dispossessed by Balwant Sinh and Chait Sinh. The result of these efforts was that the settlement, as eventually carried out, was made with three different classes of persons, two-thirds of the province being settled with zamíndárs, one-quarter with farmers (*mustájíri*), and one-twelfth directly with tenants (*amínt*). The settlement in the Benares district was originally made for two distinct periods, parganahs Barhaul, Kol Asla, Dhús, Barah, Mawái, Mahwáí, and Narwan being settled for four, and parganahs Athgáon, Jálhúpur, Katehar, Pandraha, Shiupar, Rálhúpur, Dehát Amánat, Majhwár, and Lohita being settled for ten years. Meantime, in June, 1789, the resident was asked to consider whether the permanent settlement, as introduced in the adjacent province of Behár, could not with advantage be extended to Benares: and a correspondence ensued on the subject between Mr. Duncan and Lord Cornwallis. In 1791-92 the important step was taken of extending the decennial settlement to the whole of the province to which it had hitherto not been applied, and at the same time it was laid down that the settlement should remain unaltered during the lives of all holders of leases.

Between 1792 and 1794 Mr. Duncan was on deputation on the Malabar coast, and these years were not marked by any measures of importance in the formation of the permanent settlement. In 1793 the decennial settlement of Bengal, Behár, and Orissa was declared perpetual, and in the same year the resident of Benares was directed to ascertain from the rájá whether he was willing that a similar system should be introduced into the province of Benares. The rájá acquiesced in its introduction, and in 1795 the settlement of the province was

Settlement declared permanent, 1795.	declared to be permanent. The terms upon which the perpetuity of the settlement was declared, and the definitions of the rights and obligations of the landholders under it, are contained in Regulations I., II. and XXVII. of 1795. The more important portions of these enactments are as follows :—
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Regulation I. of 1795 gives a short account of the origin and progress of

Regulation I. of 1795.

the assessment of the land revenue in the province of Benares, and then recites the proclamation issued by the resident under the orders of Government, which declares: The revenue payable according to the quartennial and decennial *pattas* (leases) shall remain fixed for ever, so long as the leaseholders and their representatives shall continue to discharge and perform the conditions specified. The above declarations are subject to the following reservations:—

1. Holders of leases are to be considered bound to conform to all regulations to be passed hereafter regarding—

I.—Themselves.

II.—Their shareholders.

III.—Their tenants.

IV.—The administration of justice.

V.—Succession to estates.

It is further enacted that, on the death of a farmer holding a lease for lands the owner of which was dispossessed previous to July 1st, 1775, the zamindár or his heirs shall be restored to the estate.

2. Zamindárs who had possession of their estates since July 1st, 1775, but were nevertheless excluded at the formation of the permanent settlement, may recover possession of their estates from farmers by proving in court the fact of their possession subsequent to July 1st, 1775.

Regulation II. of 1795 re-enacts, with modifications and amendments, the

Regulation II. of 1795.

rules passed from time to time regarding the temporary and permanent settlement of the revenue. This Regulation, which contains twenty-seven sections, gives a summary of many of the orders and transactions already alluded to. Some of the facts recited in it are worthy of being noted here:—

Section XVI. notices that, when in the issue of *pattas*, contests existed between the sharers in the same village as to their respective proportions, or between claimants of different families, to the same village, in all cases the rule was to grant a lease to the person who was actually in possession, or had been in possession since July, 1775 A.D.

Parties were informed that the new *pattas* (leases) were meant only to fix the rental, and in no way to constitute a bar to the recovery of any proprietary right in land, for which suits might be instituted in the Court of Mulki Adalat.

Regulation XXVII. of 1799.

Regulation XXVII. of 1799 contains the following provisions:—

Sections 2 and 3 provide for the perpetuity of all future land settlements in the provinces.

Section 4 announces the expectation that landowners would improve their estates in consequence of the profits being secured them, and would behave towards their co-sharers, under-renters, and cultivators, with good faith and moderation.

Section 5 gives reservation of Government rights. It being the duty of the ruling power to protect all classes of people, and more particularly those who from situation are most helpless, the governor-general in council, whenever he may deem it proper, will enact such regulations as he may deem necessary for the protection and welfare of the *pattidárs* (co-sharers), under-renters, and ryots, and other cultivators of the soil, "and no proprietor shall on this account object to the payment of his fixed revenue."

Thus came into force the permanent settlement. It was a mere assessment of the revenue, and not a settlement in the modern sense of the word. No attempt was made to record the rights of landowners as against one another; the status of the cultivators was not defined; boundaries of estates were not demarcated; and no attempt at a survey was made. The general result of the settlement has been a loss of revenue to the State; and, regarded from the point of view of Government, its radical defect was that it fixed in perpetuity the revenue demand of a tract of country, the cultivation of which had, as every one knew, fallen off immensely, and the area of which had not been surveyed. The landholders were, in certain ways, greatly benefited by its introduction; they no longer felt the severity of the *rājā's* method of administration; the demand of the State from them was definitely limited; and any increase in cultivation meant an increase of income to them without any increased demand on the part of Government from them. But in other respects they gained anything but benefit from the introduction of the permanent settlement. A great proportion of the estates in Benares were owned by large bodies of sharers, and at the settlement, two or three representatives were chosen, with whom the revenue was settled, and to whom leases were granted. These lessees, who were chosen by an arbitrary system of selection, without any regard to the wishes of those whom they were chosen to represent, were alone recorded as proprietors. Where they managed the estate successfully, little harm resulted from this arrangement; but where, as was too often the case, their management was bad, the rights of the other sharers in the village property, who had had no voice in its management, were ruthlessly sacrificed at auction sales, carried

Remarks on the permanent settlement in Benares.

out in order to satisfy the arrears of revenue due from the estate. These evils resulted, however, not from the principles of the permanent settlement so much as from the way in which they were carried into execution.

The law prescribing the modes for realising land revenue in the Benares province is contained in Regulation VI. of 1795. The methods legally sanctioned were as follows :—

1. The appointment of watchmen of crops.
2. The issue of notices of demand at the cost of the defaulter.
3. The arrest of defaulters.
4. The temporary dispossession of the *lambardárs*, or village leascholders, and the making of direct collections from their co-sharers and tenants.

5. If, after the employment of these methods, an arrear still remained due at the close of the year, the collector was required to furnish to the Revenue Board a detailed account of the causes of failure; when, if the deficiency should clearly appear to have proceeded from misappropriation of the funds arising from the produce, the governor-general was authorised to transfer the right of the defaulting landholder, either to one of his co-sharers, or if they omitted to resume management of their land under the conditions offered to them, the lands could be let to whomsoever the Government might think proper. In extraordinary cases of embezzlement or misappropriation of the funds from which the revenue may be payable, the Board of Revenue might recommend to the governor-general in council the enforcing of that part of the engagements of the landholders which renders their property, real and personal, liable to sale for arrears of revenue.

This clause 5 of Section XVII., Regulation VI. of 1795 remained in force till it was repealed by Regulation VII. of 1830. In spite of this law, no special reports previous to sale seem to have ever been made, and after the establishment of the collectorate of Benares in 1795, the sole process employed for the realization of the balances of revenue was auction sale.

It was not, however, in this way only that subordinate shareholders ran the risk of losing their rights. In the earlier days of the permanent settlement the *ámils* were in the habit of collecting from the owners of fractional shares in the village, but this practice was forbidden in 1808. In that year, *tahsildárs* were appointed upon fixed salaries, who were directed to collect only from the *lambardárs*, and in the execution of this order the rights of many subordinate proprietors were obliterated. The omission to demarcate the boundaries of villages at the time of settlement also gave rise to many disputes between the owners of neighbouring estates, which in some cases resulted in the ruin of the disputants by litigation, and in others to the commission of serious offences against the criminal law of the land. Not only, too, were the terms of Regulation VI. of 1795 as regards auction-sales in satisfaction of arrears of revenue treated as a dead-letter, but Section XV. of Regulation V. of the same year, which forbade the auction-sale of lands to any official, was habitually disregard-

ed. Purchases of estates were made on behalf of Government servants in false names for merely nominal sums. The most notorious instance is that of the *ámil* Deokíndan Sinh, whose iniquitous proceedings led eventually to his dismissal from Government service, though the estates thus acquired by him were not forfeited.

In 1809 the province was placed under the Board of Commissioners at Fatehgarh, and the collector was immediately called upon to take measures to effect "the necessary alterations and reductions of the *tahsildári* establishments of the province." Government had previously expressed a wish that as many *zamíndárs* as wished should pay in their revenue to the nearest collector. This principle had, however, been much neglected in practice, and *tahsildárs*, paid by a percentage on collections, had been promiscuously appointed throughout the province. The very serious increase in the cost of administration thereby incurred induced the Board to make a move in the matter, and in 1809 the *tahsildárs* were reduced to twelve in number, all the other *parganahs* becoming *huzúr tahsíl*. The *peshkár* of *huzúr tahsíl*, and the *tahsildárs* on monthly salaries were appointed in the following year, when estates, the aggregate on which was Rs. 15,41,350, as well as *maháls*, belonging to the *rájá* and assessed at Rs. 20,54,802, were rendered *huzúr tahsíl*.

In 1818 the district of Gházípur was separated from that of Benares, and a new collectorate established, and in the same year the Jaunpur district was created. The constitution of these districts has varied considerably at different times, but it is not necessary to notice these variations in detail here. In 1830 the district of Benares was still further reduced by the establishment of the collectorate of Mirzapur. The constitution of the Benares district, after frequent changes, was finally settled in 1852, and remains the same now. It consists of *parganahs* Athgáon, Dehát Amánat, Lohta, Jálhúpur, Kol Asla, Kaswár, Katohar, Pandraba, Shiupur, Sultánípur, Barhaul, Barah, Dhús, Mawái, Mahwárá, Majhwár, Narwan, and Rálhúpur. The total assessment of the district in 1790 A. D. (1197 F.) which subsequently formed the basis of the permanent settlement, was Rs. 7,86,451-8-2, distributed as follows over the *parganahs* :—

Parganah.	Jama of 1790 (1197 F.)			Parganah.	Jama of 1790 (1197 F.)		
	Rs.	a.	p.		Rs.	a.	p.
Shiupur	35,713 5 5	Barhaul	...	...	32,560 13 6
Jálhúpur	41,433 9 10	Barah	...	...	42,434 15 9
Pandraba	52,874 7 0	Dhús	...	...	28,938 2 0
Kol Asla	95,639 7 10	Mawái	...	...	20,671 1 0
Kaswár Sarkár	56,386 10 10	Mahwárá	...	...	22,664 7 6

Parganah.	Jama of 1790 (1197F.)			Parganah.	Jama of 1790 (1197F.)		
	Rs.	a.	p.		Rs.	a.	p.
Athgáon ...	48,038	6	0	Majhwár ...	40,192	13	0
Katchar ...	97,672	12	10	Narwan ...	73,307	4	0
Dehát Amánat ...	30,565	0	0	Rálhúpur ...	32,108	5	5
Lohta ...	24,920	10	10				
				Total ...	2,94,868	1	2
Total ...	4,91,583	7	0	Total of both tahsils ...	7,85,451	8	2

The defects found to exist in Mr. Duncan's permanent settlement led to revision operations, which were first undertaken in parganah Mahwárá by Mr. Charles Chester in 1833. Alluvial and resumed *muáfi* maháls were revised throughout the district by Mr. J. J. Taunton in 1835. Messrs. Chester and Michael Valley revised the records of parganahs Kol Asla, Sultánípur, and Pandraha in 1841, and those of Mawái, Rálhúpur, Barah, Dhús, Majhwár, Narwan, Barhaul, Jálhúpur, Athgáon, Katchar, Kaswár Sarkár, Shiupur, and Dehát Amánat (including Lohta) in the succeeding year. All the villages were surveyed and field maps for the first time prepared under the superintendence of Mr. E. M. Valley for parganahs Mawái and Rálhúpur, and that of Mr. Chester for the rest of the district. The revenue was to a certain extent increased when the revision took place, but the permanent settlement was left intact. The increase was due to the assessment of certain alluvial and resumed *muáfi* lands that had not been assessed by Mr. Duncan. In 1842-43, after revision, the revenue rose to Rs. 8,19,561. In 1882-83 it stands at Rs. 7,71,335, exclusive of cesses and the revenue demand of Kaswár Rájá, a part of the Family Domains of the Maharájá of Benares. This decrease of Rs. 48,226 is due to the transfer of tappa Guzára to the Jaunpur district; to the relinquishment of the revenue on Mahál Sathwa, the zamíndárá of Sir Dinkar Ráo, an estate which was exchanged by Government for certain villages in the Dholpur Ráj; and to remissions on account of diluvion as well as for lands appropriated for public purposes. The gross revenue at present on the roll is Rs. 10,01,460, including cesses, thus:—

	Revenue.	Cesses.	Total.
Benares proper ...	7,71,335	1,00,343	8,71,678
Kaswár Rájá ...	1,25,360	4,422	1,29,782
Total ...	...	...	10,01,460

If the Government demand were calculated at 55 per cent. of the total rental now recorded, the Government share would be Rs. 8,50,749, or Rs. 20,929

¹ Note provided by the collector of Benares.

less than that now realised. This shows that the revenue demand was not fixed with the same leniency as in the neighbouring districts of Ballia and Gházipur. The total rental now stands at Rs. 15,46,816, and, if all the lands were now sub-let to tenants-at-will, the average rates would come up to about Rs. 4 a bigha. Cultivating rights generally fetch Rs. 150 per acre, and, though no detailed inquiry has been made into the subject, the above rate of Rs. 4 a bigha may be taken as the average rate of a tenant-at-will. Assuming that all land was held by tenants-at-will, the Government share of the rents would amount to Rs. 15,28,771. The cause of Mr. Duncan's rather heavy assessment on Benares, as compared with the assessment of the eastern districts, seems to have been that his revenue was calculated on the estimates of Rájá Balwant Singh's *kánungos*; and the amount thus determined, on the basis of the by no means moderate demand of the native State, was assessed with very little inquiry, and accepted by the landholders, as it did not exceed the sum they had been up till then accustomed to pay. As cultivation seems to have been more fully developed, the revenue then determined by Mr. Duncan does not appear to have been so much out of proportion to the rental in this as in the more backward districts of the part of the country benefited by Mr. Duncan's permanent settlement. The assessment is uneven, pressing hard on some maháls and unduly favouring others.

Mr. Chester was the first to prepare village maps, but they are comparatively useless, and they were not drawn to scale. They were mere sight-sketches, from which the correct position and area of the fields cannot be ascertained. Moreover, not having been corrected, they have, owing to frequent changes in the shape and size of the fields, become completely obsolete. Mr. Chester's operations included the demarcation of boundaries, the preparation of land plans, and correction of records. As remarked above, he did not revise the assessment. The in-

accuracy of existing records brought to notice. accuracy of the existing records has been forced upon the attention of the revenue officials of late years. In

many instances it was found that the papers annually filed were mere copies of the records of previous years, and that no trouble had been taken to record changes. In 1874 Mr. Elliot Colvin, the then collector, had the *jamabandís* of 12 villages in parganah Kol Asla tested by Mr. Addis; and the inaccuracies detected were made the subject of a special report, recommending the revision

Survey ordered in 1882.

of the records. In 1880 Mr. H. Stewart Reid, the senior member of the Board of Revenue, himself went over the records of several villages, and a cadastral survey and revision of the record-of-rights was resolved upon, the district being formally brought under

settlement by Government notification No. 450, dated 24th March, 1882, under which the collector was placed in charge of the operations. The settlement of boundaries was taken up in July, 1882, and cadastral survey was commenced in Chandanki tahsil in October of the same year. The preparation of the record-of-rights was entrusted to the charge of a deputy collector, but, the work having been found too heavy for one man, a second deputy collector was appointed in July of the present year (1883). The cadastral survey of the Benares tahsil was commenced in October of the current year, and the whole operations are expected to be brought to a close by the end of 1885. The amount sanctioned for the survey of the district is Rs. 73,500; for maps, Rs. 24,900; and for the preparation of records, Rs. 2,95,225.

The following statement, compiled from the Board's yearly reports, shows the amount, collections, and balances of the land revenue Revenue collections. for the ten years from 1871-72 to 1880-81 :—

Year.	Demands.	Collections.	Balances.	PARTICULARS OF BALANCES.				Percentage of balance on demand.
				Real.			Nominal.	
				In train of liquidation.	Doubtful.	Irrecoverable.		
	Rs.	Rs.	Rs.	Rs.			Rs.	
1871-72 ...	8,94,348	8,93,061	1,287	...	...	...	1,287	...
1872-73 ...	8,94,348	8,92,415	1,933	...	...	...	1,933	...
1873-74 ...	8,94,048	3,92,166	1,877	...	...	...	1,877	...
1874-75 ...	8,93,947	8,92,389	1,558	...	...	...	1,558	...
1875-76 ...	8,93,847	8,92,872	1,475	...	...	...	1,475	...
1876-77 ...	8,93,765	8,85,276	8,489	7,022	...	...	1,467	73
1877-78 ...	8,95,680	8,78,497	17,183	15,597	...	...	1,586	174
1878-79 ...	8,96,290	8,94,893	1,397	...	...	...	1,397	...
1879-80 ...	8,96,151	8,95,503	648	...	...	...	648	...
1880-81 ...	8,96,259	8,95,370	889	...	...	...	889	...

There are portions of three estates only in the Benares district which are under the management of the Court of Wards, *viz.*, the Court of Wards. Anapur estate, the Dube estate, and the Sarai Mir estate. These estates are respectively under the management of the collectors of Ghazipur, Jaunpur, and Azamgarh.

Connected with this subject is that of the alienation of ancestral property. The following table will show the alienations for the ten Alienations. years from 1871 to 1881 :—

Year.	ALIENATIONS.					
	BY ORDERS OF COURT.			BY PRIVATE ARRANGEMENT OR INHERITANCE.		
	Sold.		Number of transfers by sale or otherwise.	Sold.		Number of transfers by sale, mortgage, succession or otherwise.
	Aggregate land-tax of property transferred.	Price of property transferred.		Aggregate land-tax of property transferred.	Price of property transferred.	
	Rs.	Rs.		Rs.	Rs.	
1871-72 ...	4,804	16,380	26	12,455	76,933	147
1872-73 ...	601	6,295	14	10,648	84,749	277
1873-74 ...	9,863	51,409	29	6,156	1,49,500	403
1874-75 ...	5,768	65,675	65	8,519	1,06,222	267
1875-76 ...	6,111	50,795	25	50,596	11,839	183
1876-77 ...	16,545	2,21,023	30	7,060	2,21,041	377
1877-78 ...	1,862	32,036	51	2,971	83,482	301
1878-79 ...	726	10,721	49	3,200	90,300	256
1879-80 ...	1,493	21,105	13	8,479	1,47,300	360
1880-81 ...	7,791	1,04,118	19	5,865	1,59,046	198

It is estimated by Mr. F. W. Porter, the collector, that the effect of the permanency of the demand has been to raise the value of land in this district to one and a-quarter or one and a-half times the value of similar land in temporarily-settled districts.

There are only two persons who own property in the Benares district paying an annual revenue of Rs. 10,000 and upwards, *viz.*, the Mahārājā of Benares and Rāi Bishan Chand. The property of the former is partly ancestral and partly acquired; that of the latter has been acquired by purchase. The family of Rāja Shambu Narain Sinh is connected with Benares, but a notice of its history has found a more appropriate place in the GHĀZĪPUR memoir.

The origin of the rājās of Benares is popularly traced back to one Khītu Misr, who in mythical times was the *guru* of Rājā Mahārājā of Benares, Banār and the priest at a shrine in the village of Gangāpur in parganah Kaswār. But it is not till the middle of the eighteenth century that anything authentic regarding the family is known. Matranjan Sinh, the supposed descendant of Khītu Misr, was then an ordinary zamīndār and begot four sons, the eldest of whom, Mansā Rām, was destined to bring the family into prominence. A notice like the present is not a fitting place in which to discuss the claim to independence that has been at various times set up by

the Benares rājās. It will be sufficient to say here that the Government has decided that the mahārājā of Benares is not an independent prince, and that he is now subject to the common law of the land. The reader, who may wish to see for himself what pleas can be made in favour of the claims of the rājās, may be referred to a pamphlet entitled, *History of the Province of Benares*, printed at Benares in 1882.

Mansā Rām entered the service of Rustam 'Alī, the governor of Benares under the Oudh viceroy, and became the most powerful man at the Benares court. His position is thus described in the *Balwant-nāra*, translated by Mr. Curwen: "Speedily Mansā Rām rose to be the actual ruler of the four sarkārs, Rustam 'Alī merely retaining the name of governor, and, as a further mark of his esteem, he solicited from the emperor Mahmmal Shāh, through Murtaza Khān, that the titles of Rājā Bahādur should be conferred upon Mansā Rām. He, however, had a higher ambition, and, declining these honours for himself, begged that they might be granted to his son [Balwant Sinh]." This title was conferred in 1738, and in the following year Mansā Rām died, and was succeeded by his son Rājā Balwant Sinh.

Balwant Sinh was recognised by the emperor Muhammad Shāh, and received a *sanzd* confirming him in the government of the sarkārs of Jaunpur, Benares, and Chunār, and authorising him to assume the title of rājā. For the first ten years of his government as *āmil*, he paid his revenue regularly to the viceroy of Oudh, but afterwards he entered into a series of contests with the viceroy, at one time opposing him, at another agreeing to pay a higher revenue in consideration of his misdeeds being forgotten. In the hostilities that occurred between the English on one side and the emperor and nawāb wazīr on the other, Balwant Sinh was compelled to assist the latter with his troops; but though he accompanied the imperial army to Baksār, he took no part in the battle. He was summoned from one of his hill strongholds to receive confirmation in his government from the British power. The *farman* of the emperor, dated 29th December, 1769, made over to the Company the *zamīndārī* of Rājā Balwant Sinh in the following words: "As the English Company have been put to great expense and their affairs exposed to danger by the war which the Nawāb Shujā'-ud-daula unjustly and contrary to our royal pleasure waged against them, we have therefore assigned to them the country of Ghāzīpur and the rest of the *zamīndārī* of Rājā Balwant Sinh, belonging to the *nizāmat* of the Nawāb Shujā'-ud-daula; and the regulation and government thereof we have given to their disposal, in the same manner as it was in the Nawāb Shujā'-ud-daula. The aforesaid rājā, having settled terms with the chiefs of the

English Company, is according thereto to pay the revenue to the Company." This treaty was not approved of by the Directors, and a treaty, concluded at Allahabad, on the 16th August, 1765, between Lord Clive and the nawáb wazír was substituted for it. Under this treaty Shujá'-ud-daula engaged "in the most solemn manner to continue Balwant Sinh in the *zamindárís* of Benares, Gházípur, and all those districts he possessed at the time he came over to the late Nawáb Jáfir 'Alí Khán and the English, on condition of his paying the same revenue as heretofore." Twice, after the conclusion of this treaty, the nawáb wazír endeavoured to oust Rájá Balwant Sinh from his property; once in 1767, when Lord Clive refused his permission to the proposal, and the second time in 1768, when Balwant Sinh promised to buy the English interest for eleven lákhs of rupees.

In 1770 Balwant Sinh died, his only legitimate issue being a daughter, Guláb Kunwar. She had a minor son, Mahíp Narain; but he was passed over in favour of Chait Sinh, the illegitimate son of Balwant Sinh by a Rájput woman. In 1773 the governor-general and the nawáb wazír met at Benares, and the former procured from the latter a *sanad* for Chait Sinh, making over to him and his heirs the maháls which were under the charge of Balwant Sinh, the annual revenue being fixed at Rs. 22,48,449, or an advance of $2\frac{1}{2}$ lákhs of rupees on the revenue paid by Balwant Sinh. In 1775 the treaty ceding the province of Benares to the Company was concluded, and on April, 15th, 1776, the first *sanad* granted to him by the British Government was given to Chait Sinh. The purport of this *sanad* was that "the office of the *zamindár* of sarkár Benares, Gházípur, Chaudara, the *kotwáli*, the duties of the mint in the *súba* of Allahabad have been conferred on the great chief, Rájá Chait Sinh, Bahádur, also the *amint* and *farjdar*;" and the revenue to be paid was fixed at Rs. 23,40,249. In 1778 a demand was made on the rájá to contribute his share towards the burden of the war then being carried on by the Company with France, and he was required to raise and maintain three regular battalions of sepoys. The rájá most reluctantly complied with the demand in 1778, 1779, and 1780. The crisis that occurred in 1781 and the subsequent expulsion of the rájá, are matters of general history. Chait Sinh, after his expulsion, went to live at Gwáliár, where he died in 1810.

On the expulsion of the rájá, Mahíp Narain, the son of Balwant Sinh's daughter, was confirmed in his appointment, and the revenue fixed at forty lákhs of rupees. During his tenure of the office the revenue and criminal administration of the province was taken out of the hands of the rájá, and the permanent settlement introduced by Mr. Dunean.

Rájá Mahíp Narain died in 1795, and was succeeded by his son Rájá Udit Narain. It was in the latter's time that Regulation VII. of 1828 was passed defining the relations of the rájá and the paramount power in regard to the family domains of parganahs Kaswár Rájá in the Benares district and Gangápur and Bhadohi in Mirzapur. It was enacted that a settlement of the family domains should be made by the rájá under the supervision of an officer appointed by Government. In regard to revenue matters, the rájá was invested with the powers of a collector of revenue, and a native commissioner was to be appointed in each parganah to administer the revenue law. The appointment or dismissal of these native commissioners was to be made subject to the consent of a special officer, to be appointed by Government with the title of superintendent. The duties of the superintendent were to consist in the hearing of appeals from the native commissioners and in the general supervision of the administration of the rájá's domains. The jurisdiction of civil courts was excluded, and an appeal lay from the superintendent to the governor-general in council.

In 1835 Rájá Udit Narain Singh died, having adopted as his successor his nephew Rájá Ishrí Prasád Narain Singh. For his loyal services in the Mutiny the rájá was advanced to the dignity of mahárájá, and on the 1st January, 1877, he was made a Grand Commander of the Star of India. The domains of the mahárájá were, owing to the position of dignity occupied by the family, exempted from the operation of the Local Rates Act (Act XVIII. of 1871). Born in 1822, he is still without issue, and his presumptive heir is his nephew and adopted son, Kunwar Pirbhu Narain Singh. In 1862 some modifications were made in the management of the family domains, the commissioner of the Benares division being appointed *ex-officio* superintendent, while the immediate supervision of the estates was made over to an officer appointed by the local Government with the title of deputy superintendent. Two judicial officers are now nominated by the mahárájá subject to the consent of the commissioner. The appellate powers of the superintendent are exercised by the deputy superintendent, and those of the governor general in council by the Board of Revenue, which is as regards the family domains the highest civil court of appeal. The amendment of Regulation VII. of 1828 is at present under consideration, and considerable changes in the system of the administration of the domains are imminent.

Closely connected with Benares, though drawing his title from Southern India, is the mahárájá of Vizianagram, a descendant of the rájá of Udaipur, and a member of the Sassodia

Mahárájá of Vizianagram.

branch of the Galilaut clan. The traditions of the house are to the effect that the family was early settled in Ajudhia, whence it emigrated in A. D. 592 to the neighbourhood of the river Krishná. There they established an independent sovereignty, which lasted till 1512, when they came under the dominion of the Muhammadan rulers of Golconda. In 1652 an ancestor of the Vizianagram family obtained the position of súbadar of the sarkárs from Sultán Abdulla, and this office was continued to him by the Emperor Aurangzeb, when he conquered the kings of Golconda. In the later years of Aurangzeb's reign the emperor's authority was only nominal in the sarkárs, which were really in the hands of the Hindu chiefs. Rájá Vijiarám considerably strengthened the power of the family, and became the ally of the French under Bussy in 1756. He was assassinated in 1757, and was succeeded by his nephew Rájá Gajapati Anand Ráj, who deserted the French side and became an ally of the English. In 1759 the rájá died without issue, and the widow of his predecessor adopted a minor connection of the family, who assumed the title of Rájá Vijiarám Ráj. His elder brother Sitá Rám had been excluded, owing to the Hindu law of adoption, but he succeeded in drawing all the power, which should have belonged to his brother, into his own hands. Sitá Rám was removed from the office of diwán in 1782, and in 1792 the rájá came into collision with the Government of Madras. Troops were sent against him, and he was defeated, and killed. He left a minor son named Narain Bábú, who succeeded in 1796 on payment to the company of four lákhs as compensation for their claims against his father. At the same time the estates of the rájá were greatly curtailed, and at the permanent settlement his annual tribute was fixed at 5 lákhs of rupees. The rájá became involved in debt, and handed over the management of his estates to Government from 1817 to 1822, when they were restored to him free from debt. In 1827 it was found necessary for Government again to take charge of the property, and the rájá proceeded to live at Benares on an allowance of 1 lakh of rupees a year. The rájá died in 1845, and was succeeded by his son Rájá Vijiarám Gajapati Ráj. In 1852 his estates were handed over to him free of debt, and in 1864 the title of mahárájá was conferred on him. He died in 1882, and was succeeded by his son Mahárájá Ananda Gajapati Ráj, the present holder of the title.

Rájá Siva Prasád, C.S.I., is the grandson of Dál Chand, a member of the Seth family at Murshidábad, who, owing to a dispute with the nawáb of Murshidábad, left his home and settled in Benares. His son was Utam Chand, and his grandson, Siva Prasád. In 1874 the Viceroy conferred upon Bábú Siva Prasád the personal title of rájá. He was formerly a member of the Legislative Council of India, and an Inspector

of Schools in the North-Western Provinces. The rájá is not a large landed proprietor.

As has been mentioned above (p. 71), nearly all the subordinate proprietary tenures in the province of Benares had before the permanent settlement been obliterated by Rájá Balwant Sinh. It was sought by Regulations I. and II. of 1795 to restore the zamíndárs, who had been illegally dispossessed, and to provide for the settlement of disputes regarding landowners' rights. The early years of the permanent settlement were, as has been before noticed, unfavourable to the preservation of the zamíndárs' rights, and numbers of properties were sold by auction, and purchased for insignificant sums by Government servants, either in their own names or in the names of relatives and friends (*ism farzi*). It was endeavoured by the enactment of Regulation XI. of 1822 to protect the interests of non-recorded proprietors, and the terms of section 16 of that Regulation were to the effect that the term defaulters should be considered to designate only the actual holders of engagements for the payment of revenue, and not the unrecorded proprietors. As, however, this regulation did not have retrospective effect, it failed to remedy the evils that had resulted previous to its enactment. In the settlement proceedings, which took place in 1840, an attempt was made to settle these differences in accordance with the principles of hereditary right, but the results that came of it were insignificant.

The prevailing forms of proprietary tenure, now existing in the district, are shown in the table given below. The mahárájá of Benares is the largest landed proprietor in the district, and he holds a great number of *zamíndári* villages. If the estates owned by him be excluded, the prevailing tenure is the *pattidári*, perfect and imperfect, particularly the latter. There are no villages held under the *bhaiyachára* tenure. In many of the estates owned by the mahárájá of Benares there exist sub-proprietors called *manzúridárs*, who are possessed of an hereditary and transferable interest in their lands, subject to the payment of a fixed demand, differing little in amount from the revenue demand, to the mahárájá. What the *manzúridár* is to the mahárájá, the *mukarraridár* is to the *zamíndárs* in the rest of the district; the latter being primarily responsible for the Government revenue, while the former are treated as sub-proprietors, subject to the payment of the fixed demand to the *zamíndárs*. There is little doubt that the condition of the hereditary landlords called into existence at the time of the permanent settlement is a waning one, and that the land is falling into the hands of the monied classes of the cities. Talúkas Jakni (in Kaswár Rájá) and Sakaldihá (in Barhau) have come into

existence since the British occupation. There is nothing in the revenue-free tenures of the district that calls for any special remark.

Statement of proprietary tenures in the Benares district.

Name of parganah, tappa, &c.	Tenures (maháls or villages.)			Total maháls or villages.
	Zamindári.	Patidári.	Imperfect patidári.	
Dehát Amánat	60	4	14	78
Lohta ... ..	...	...	...	...
Kaswár Sarkár	39	1	3	43
Pandraha	39	1	35	75
Katehar	109	10	122	241
Sultánipur	5	2	19	26
Kol Asla	85	4	25	114
Athgáon	66	4	29	99
Shiupur	54	...	11	65
Jálhúpur	42	4	18	64
Kaswár Rájá	104	...	...	104
Barhaul	22	38	34	94
Barah	16	27	25	68
Dhús	16	28	23	67
Mawái	17	15	8	40
Mahwári	18	32	32	82
Majhwár	10	32	37	79
Narwan	25	80	77	182
Rálhúpur	22	22	8	52

The cultivating tenures of the district require but little notice. They fall under the 5 classes of (1) *str*, (2) exproprietary tenancy, (3) tenancy at fixed rates as defined in sections 5 and 6 of Act XII., 1881, (4) tenancy with rights of occupancy, (5) tenancy-at-will. Mr. H. G. Ross, lately collector of Benares, kindly supplied the following information regarding the proportion of tenants of the different kinds in the district. In parganahs Dehát Amánat, Lohta, Kaswár Sarkár, Pandraha, Katehar, Sultánipur, Kol Asla, Athgáon, Shiupur, and Jálhúpur, the proportion of tenants at fixed rates is $\frac{3}{8}$ ths; of tenants with rights of occupancy, $\frac{1}{4}$ th; and of tenants-at-will, $\frac{1}{8}$ th. In Kaswár Rájá the tenants are all returned as holding at fixed rates. In Barhaul, Barah, and Majhwár, the proportion of tenants at fixed rates is $\frac{1}{6}$ th; of tenants with rights of occupancy, $\frac{1}{2}$; and of tenants-at-will, $\frac{1}{3}$ rd. In parganahs Dhús, Mawái, and Mahwári, $\frac{1}{3}$ rd of the tenants hold at fixed rates; about $\frac{1}{2}$ of the tenants have occupancy rights; and the remainder are tenants-at-will. In Rálhúpur and Narwan the proportion of tenants at fixed rates is respectively

$\frac{1}{4}$ th and $\frac{1}{10}$ th; of tenants with rights of occupancy, $\frac{1}{2}$ and $\frac{2}{5}$ ths; and of tenants-at-will $\frac{5}{14}$ ths and $\frac{1}{2}$.

A smaller proportion of the total population (49·25 per cent.) is engaged in agricultural pursuits in the Benares district than in any other district in the division. Of the Brahmans and Rájputs, who number respectively 104,000 and 53,000, a certain proportion follow husbandry as their profession, and, as in the neighbouring districts, the Bhuinhárs (19,000) to a great extent are agriculturists. Of the lower castes, Ahírs (numbering 80,000), Káchhís (41,000), Kunbís (29,000), furnish a large body of agriculturists; the Káchhís and Kunbís being, as is almost invariably the case, the best farmers. The Chamárs number 101,000, and many of them are engaged about the land.

In the arrangement of districts according to density of population, Benares takes the first place, the average population per square mile being 894·4 persons. At the same time, the fact that a comparatively small portion of its population is agricultural, has brought about the result that the average number of cultivated and cultivable acres per head of population is larger than in the majority of the districts of the division. It is, however, only 1·18 acres, and falls considerably below the general average for the North-Western Provinces (1·71 acres). The condition of the tenantry holding at fixed rates is generally good, and Mr. F. W. Porter is of opinion that in many parts of the district the tenants are as well off as the landlords. Naturally, the *zamíndárs* in the case of all tenants, except those holding at fixed rates, do all in their power to prevent the acquisition of any rights by the cultivators. But this is a feature common to all districts, and the Benares peasant, although almost entirely dependent for his crops on a favourable rainfall, is less liable to suffer from famine than his brethren in the more northern parts of the province, and may be certainly considered not to fall below the average status of the cultivators of the North-Western Provinces as regards comfort and the means of subsistence.

The Belá Indigo Factory is the only concern under European management in the district. The factory, which had been disused for a long time, was re-opened in 1880, and is progressing under the management of Mr. Tresham.

The city of Benares is remarkable for the manufacture of handsome shawls embroidered in gold and silver, of jewellery, and of engraved brass vessels. These industries will be described in the city article. There are no native industries in the district which have not been already described in previous notices.

The following note¹ on the trade of the district, contributed by Mr. J. B. Fuller, C.S., lately Assistant Director, Department of Trade, Agriculture and Commerce, may be considered to contain all that can be usefully said on the subject with our present information. The rural portion of the Benares district is of comparatively small extent, and is so completely overshadowed in importance by the city, that its traffic can hardly be considered separately and may be conveniently treated along with that of the city, in which it may be regarded as practically merged. The latter possesses a very prominent rank as a centre of railway communication. The right bank of the Ganges which faces it is connected with the East Indian Railway by a short branch line, and the city itself is the terminus of the Oudh and Rohilkhand Railway, which is shortly to be connected with the first named system by a bridge over the river that, when completed, will justly be held one of the grandest engineering works in India. So far, however, as the city is concerned, it is possible that its construction may not be altogether an unmixed benefit; for although the total amount of traffic passing through will no doubt be enormously increased, there may very possibly be a decrease in that portion of it which breaks bulk and is warehoused in Benares. This at present, in its receipt and redespach, contributes largely to the profits of the local traders. Benares is not one of those cities the traffic of which is separately registered, and it is impossible, therefore, to do more than show—which for the purposes of this sketch may, however, suffice—the total weight of goods received and despatched during the two last years :—

			Year ending December 31st, 1880.	Year ending March 31st, 1882.
			Mds.	Mds.
<i>Traffic running from north to south.</i>				
Received ...	(at Oudh and Rohilkhand Railway station)	...	526,554	774,776
Despatched ...	(from East Indian Railway station)	...	203,702	189,883
			1880.	1881-82.
<i>Traffic running from north to south.</i>			Mds.	Mds.
Received ...	(at East Indian Railway station)	...	1,740,808	1,909,271
Despatched...	(from Oudh and Rohilkhand Railway station)	...	355,248	1,382,840

As we have seen in the first part of this notice, no less than six metalled roads radiate from the city of Benares into the surrounding country, running respectively towards (1) Allahabad and Mirzapur, (2) Jaunpur, (3) Azamgarh, (4) Gházipur, (5) Bihár (Sháhabad), and (6) the neighbouring town of Rám-nagar on the opposite bank of the Ganges. The road which runs towards Allahabad and Mirzapur bifurcates at a distance of some 10 miles from Benares city, one branch diverging towards Mirzapur, whilst the other branch, forming

¹ Written in August, 1882.

part of the Grand Trunk Road, continues its course in a direct line to Allahabad. During the year 1880-81 the traffic was registered which passed along each of these roads, except the Allahabad branch of the Allahabad Mirzapur road and the Bihâr road. Registration bore no especial reference in its object to the resources of the Benares district, but was effected in order to discover the amount of trade carried by the various metalled roads as compared with the cost of maintaining them. In consequence, the registration posts were not located on the borders of the Benares district, but at varying distances from it. The traffic which was registered on each road is shown in detail below. Traffic of a merely local character, which did not run for a longer distance than 10 miles, is omitted from the statement :—

Traffic going towards Benares.

Name of road.	Position of post and distance from Benares city, in miles.	DESCRIPTION OF GOODS.										Estimated value of goods registered by number.	Grand total.
		Cotton.	Cotton goods.	Grains.	Metals.	Oil-seeds.	Provisions.	Salt.	Sugar.	Wood.	Miscellaneous.	Total.	
	Miles.												
Benares-Mirzapur,	Kachhawa 20	1,053	407	4,762	1,650	462	13	1,311	267	711	1,005	11,670	8 11,678
Jamnîpur-Benares,	Jahlganj 24	301	300	39,648	110	0,392	687	465	10,236	276	23,109	80,000	199 80,795
Benares-Azamgarh,	Ranîpur 42	113	30	31,558	102	7	412	61	3,081	587	3,028	36,721	256 36,978
Benares-Ghazîpur,	Nandganj 28	176	2,234	3,130	690	35	273	250	722	77	5,000	14,718	307 14,025
Râmnagar-Jahîpur,	Râmnagar 1	16	08	4,205	9	1	24	058	108	...	1,707	6,071	198 7,069
Benares-Mirzapur,	Kachhawa 20	...	15	5,307	51	796	28	3	3,200	...	870	11,438	211 11,402
Jamnîpur-Benares,	Jahlganj 24	...	2,505	1,056	3,092	182	207	010	2,500	703	32,022	43,106	304 43,551
Benares-Azamgarh,	Ranîpur 42	53	50	1,926	136	202	137	523	4,081	354	11,592	18,058	192 18,145
Benares-Ghazîpur,	Nandganj 28	120	85	20,769	31	12,351	239	44	4,166	336	3,738	32,212	235 32,447
Râmnagar-Jahîpur,	Râmnagar 1	...	4	13,415	133	409	4,870	...	102	556	10,405	34,814	0,098 34,809

The traffic is extremely inconsiderable, and the total trade that runs to and from Benares by all five roads does not amount to one-sixth of that which the city of Cawnpore receives from and despatches to Bundelkhand, by means of the two roads leading to Hamîrpur and Kâlpî. This bears out the view, which now generally prevails, that in the more thickly-populated portions of the provinces, consumption very nearly balances production; and that in an ordinary year there is little or no surplus produce to export, and in consequence no stream of import traffic in return for it.

The importance of the river Ganges as a trade-communication has greatly declined of late years. The collector of the district reported in 1881 that the opening of the East Indian Railway had decreased the river traffic *downstream* from between 5 and 6 lākhs of maunds to about 1 lākh of maunds, and that *upstream* from between 4 and 5 lākhs of maunds to 1 lākh of maunds. Before the East Indian Railway was opened, freights to Patna averaged Rs. 18 per 100 maunds; now they average Rs. 10 or 11. The toll collector states that the

river traffic now remaining is almost entirely of a local character (*i.e.*, with wharves, such as Chunár, at no great distance from Benares), and this is the only form of river traffic which can withstand railway competition. There are four river-wharves within the district, two of which are situated beneath the city. The total number of boats plying at these wharves is put at 800, but they are mostly engaged in local traffic for the supply of the city of Benares with grain, stone, wood, and grass from wharves in neighbouring districts. The total (long distance) imports and exports, as already noticed, do not amount to more than one lách (1,00,000) of maunds apiece.

The tolls collected at Benares under Act I. of 1867 amount to between Rs. 12,000 and Rs. 13,000 per annum. Only Rs. 2,000 is spent on collection, so that there is a clear balance of Rs. 10,000. The accumulated funds, amounting to Rs. 60,000, are now being expended, under recent Government orders, in keeping the channel of the river clear.

Throughout the district there are towns and villages in which markets are regularly held. An account of the chief fairs, which are almost entirely connected with Benares itself, will be given in the gazetteer article on the city.

In the following table will be found the average rate of hire paid during different years of the past quarter-century¹ to various classes of artisans and labourers :—

Class of artisan or labourer.	Average daily wages of the year.		
	1858.	1867.	1882.
Baker, ...	As. 8	Same as in the year 1858.	As. 2 to 3 a day
Dyer ...	" 4 to 8		" 1½ to 3
Stone-cutter ...	" 5		" 4 to 7
Mason ...	" 4 to 5		" 3½ to 5
Carpenter ...	" 3 to 5		" 4 to 6
Blacksmith ...	" 4		" 4 to 8
Potter ...	" 2 to 5		" 4 to 5
Pálki-bearer (<i>kahár</i>) for ten miles, ...	" 4		" 4 to 6
Tailor ...	" 3 to 4		" 3 to 4
Plasterer ...	" 3		" 3
Thatcher ...	" 3		" 3 to 4
Shoe-maker ...	" 2 to 3		" 3 to 6
Gold-beater ...	" 2		" 2 to 4 or As. 12 a tola.
Spangle-maker ...	" 2		" 2 to 4
Basket-maker ...	" 2		" 2
Digger (<i>beldár</i>) ...	" 2		" 2½ to 3
Carpet-maker ...	" 1½ to 2		" 4 to 7
Men employed for cultivating land, ...	" 1½		" 1 and 1½ sers grain.
Women so employed ...	" 1		Same.

¹ For the years 1858 and 1867 these are taken from a return published in Mr. Plowden's *Wages and Prices*; those for 1882 have been supplied by the collector.

The following are paid by the month :—

Occupation.	Average monthly wages of the year.		
	1858.	1867.	1882.
	Rs.	Same as in the year 1858.	
Washerman employed by Europeans,	5 to 6		Single man Rs. 5 to Rs. 6. Families according to number Rs. 8 to Rs. 12.
Maker of shoes for Europeans ...	6 to 8		" 6 to " 8
Maker of shoes for Natives ...	4 to 5		" 4 to " 5
Water-carrier (<i>bhisti</i>) ...	3 to 5		" 5.
Pipe-stem maker ...	4		" 3 to " 4
Ploughman ...	1½ to 2		" 2 plus food.

The following are paid according to the amount of work performed :—

Class of artisan or labourer.	1858.	1867.	1882.
Wire-drawer ... {	Gold Rs. 24 per 100 tolas...	Same as in the year 1858.	Gold Rs. 33 per 100 tolas.
Embroiderer ... {	Silver „ 9 ditto ...		Silver „ 10 ditto.
	Ánas 8 per tola ...		12 ánas per tola for silk, 8 ánas per tola for thread or cotton.
Gold and silver lace maker.	Ánas 1 to 2 per tola ...		Same as before.
Lapidary ...	Ána ½ to 1 per score of glass cut.		False stones 5 ánas a score, real Rs. 2 a score, 10 ánas per 100 for glass.
Seal-engraver ... {	For common office badges, Re. 1 each,		Re. 1-8 for 3 languages a badge.
	For seals for office, Rs. 5 each		1 ána a letter.
	For relief figures, Re. 1 per four words.		2 ánas per letter.
Brick-burner ...	Rs. 6 for every lákh of bricks burnt.		4 to 5 ánas per day.
Cloth-printer ...	Pies 3 to 4s. 4 per piece printed.		4 ánas for 5-yard pieces.
Silk-weaver ...	Re. 1 for every 4 square yards.		Rs. 4 a month, not per yard.
Other weaver ...	According to the nature of the work.		White cloth 2 to 3 ánas per day.
Cotton-cleaner ...	Ána 1 for every ser of cotton cleansed		1 ána per ser up to Re. 1 a ser.
Tar-dubhá ...	Rs. 9 per 100 tolas ...		Re. 1 for 12 tolas.
Sweetmeat maker ...	Ánas 8 to Rs. 2 per maund made.		Re. 1 for sweets per maund, 8 ánas for <i>puris</i> .
Baker ...	Ánas 6 to Re. 1 per maund made.		6 ánas to 8 ánas per maund.
Barber ...	No fixed allowance, ána 1 for each shaving is the highest rate paid by natives.		1 piee to 2 ánas per each shave.
Shepherd ...	Pies 3 to 6 for every head of cattle tended per month.		1 piee to 4 ánas a head per month, 1 piee in district, in city 4 ánas.

Class of artisan or labourer.	1858.	1867.	1812.
Washerman employed by natives, Weighman ...	As. 1½ to 5 for every score of clothes washed. Annas 2 per cart, and ¼ ser grain per cart in the city, and ½ ser per maund in villages.	Same as in the year 1858.	½ a pice to 1 pice per piece.
Flour-grinder ...	Pies 5½ to 6 for every 5 sers of grain.		4 annas per cart in city for grain, for bullock loads ½ ser per bullock, for <i>ghi hooppa</i> of 2 maunds, 2 annas.
Grain-parcher ...	Pies 1½ per ser of <i>charban</i> ..		2½ to 3 pice per 5 sers.
	Pies 6 per 5 sers of <i>sattu</i> ... Anna 1 per maund of pulse (<i>arhar</i>).		4 annas a maund <i>sattu</i> , 1½ pice per ser <i>charban</i> , 3 annas a maund for <i>arhar</i> .

The above are mere averages. The rate of remuneration differs in town and in country. It varies also, of course, with regard to sex and age. The lighter kinds of agricultural labour, for instance, are performed by women and children, who receive from ⅓rds to ⅔ths of a man's hire. Between 1858 and 1867 wages remained unchanged.

Food-prices may be treated in the same tabular fashion as wages, the years selected being 1858, 1867 and 1881:—

Articles.		Average weight purchasable for one rupee in—		
		1858.	1867.	1881.
		M. s. c.	M. s. c.	M. s. c.
Wheat	{ at harvest ...	0 16 0	0 20 0	0 17 5½
	{ at sowing ...	0 14 8	0 22 0	0 17 1
	{ in Aghau (November-December),	0 14 8	0 23 0	0 15 11½
Gram	{ at harvest ...	0 21 0	0 28 0	0 24 6
	{ at sowing ...	0 20 0	0 27 0	0 22 12
	{ in Aghau (November-December),	0 20 0	0 27 0	0 22 0
Bajra millet	{ at harvest ...	...	0 30 0	0 27 10
	{ at sowing ...	...	...	0 27 2
	{ in Aghau (November-December),	...	0 30 0	0 26 8½
Paddy	{ at harvest ...	0 26 0	1 5 0	0 32 8½
	{ at sowing ...	0 23 0	0 24 0	0 24 15
	{ in Aghau (November-December),	0 26 0	1 5 0	0 29 8
Maize	{ at harvest ...	...	0 32 0	0 26 0
	{ at sowing ...	...	...	0 16 0
	{ in Aghau (November-December),	...	0 32 0	0 26 2
Masūr or lentils pulse,	{ at harvest ...	0 30 0	0 32 0	0 19 8
	{ at sowing ...	0 23 0	1 0 0	0 20 1½
	{ in Aghau (November-December),	0 22 0	1 0 0	0 14 12

¹ The prices for the years 1858 and 1867 have been taken from Mr. W. C. Plowden's treatise on that subject, 1871; those for 1881 have been kindly supplied by the collector, Mr. Ross.

Articles.				Average weight purchasable for one rupee in—		
				1858.	1867.	1881.
				M. s. c.	M. s. c.	M. s. c.
Mung pulse	...	at harvest	...	0 13 0	0 20 0	0 14 1½
	...	at sowing	...	0 10 0	0 21 0	0 11 15
	...	in Aghan (November-December).	...	0 13 0	0 20 0	0 12 7
Peas	...	at harvest	...	0 23 0	0 35 0	0 24 15
	...	at sowing	...	0 19 0	0 37 8	0 26 8½
	...	in Aghan (November-December),	...	0 18 0	0 37 8	0 23 2
Urd pulse	...	at harvest	...	0 16 0	0 21 0	0 19 8
	...	at sowing	...	0 15 0	0 17 0	0 16 4
	...	in Aghan (November-December),	...	0 16 0	0 21 0	0 19 0
Arhar pulse	...	at harvest	...	0 25 0	0 17 0	0 22 12
	...	at sowing	...	0 24 0	0 17 0	0 24 15
	...	in Aghan (November-December),	...	0 24 0	0 22 0	0 24 5
Barley	...	at harvest	...	0 22 0	0 30 0	0 26 0
	...	at sowing	...	0 18 8	0 35 0	0 27 6
	...	in Aghan, (November-December),	...	0 18 0	0 35 0	0 24 14
Salt	...	Sambhar	...	0 5 0	0 5 0	0 9 11

Money-lending and interest. The rates of interest charged in the district are as follows :—

- (1) in small transactions, where articles are pawned, from 12 to 15 per cent.
- (2) in small transactions where personal security is given, from 18 to 37 per cent.
- (3) in large transactions, when jewels, &c., are pledged, 6 to 12 per cent.
- (4) when land is mortgaged, 9 to 18 per cent.

At the time of the permanent settlement the ordinary ryot had to pay $\frac{1}{2}$ an *ana* in the rupee per month interest ; persons of substance could, according to their position and probable ability to repay the loan, obtain money at from 12 to 25 per cent.

The weights used in Benares are principally of iron, stamped with their value, stone weights being used only by petty hucksters. The *ser* used in the several *bázars* of the city differs in weight from 82 to 96 rupees, while the Government standard *ser* weighs only 80 rupees. The *gaz*, or local yard, used in the cloth marts measures about 5 feet 5 inches, and is divided into 16 *giras*. The local *bigha* is equivalent to 3,136 square yards ; hence 1 *bigha* = 2 roods 23 poles 20½ yards. The villagers measure land by a *latha* of 5½ times the length of a man's arm from the elbow to the tip of middle finger, and a *bigha* thus measured is called *gain* and differs in places, and also from the *jartbi*, or standard measurement, which is used in settlement and official measurements. In old settlement.

documents both measurements are invariably mentioned, but no proportion between the two is ascertainable. Native liquor is sold by the reputed quart bottle.

The following table shows the income and expenditure for the district for 1881-82, and has been furnished by the Accountant-General. The frequent changes which have occurred in the form of account render it impossible to give any statement covering a series of years which would be of any value.

Heads of receipts.		1881-82.	Heads of charges.		1881-82.
		Rs.			Rs.
Land revenue	...	9,58,669	Interest on funded and unfunded debt, interest on service funds and other accounts.	...	15,634
Excise on spirits and drugs	...	388,288	Refunds and drawbacks	...	5,840
Assessed taxes	...	43,749	Land revenue	...	131,854
Provincial rates	...	174,149	Excise on spirits and drugs	...	6,493
Stamps	...	195,131	Assessed taxes	...	180
Registration	...	19,360	Provincial rates	...	...
Minor Departments	...	1,242	Stamps	...	2,528
Law and Justice	...	41,468	Registration	...	7,484
Police	...	16,886	Post-office	...	1,810
Education	...	8,991	Administration	...	48,648
Medical	...	1,890	Minor Departments	...	3,639
Stationery and Printing	...	81	Law and Justice	...	166,116
Interest	...	532	Police	...	184,277
Receipts in aid of superannuation, retired, and compassionate allowances.	...	...	Education	...	109,947
Miscellaneous	...	3,415	Ecclesiastical	...	8,011
Irrigation and Navigation	...	...	Medical services	...	33,864
Public Works	...	65,849	Stationery and printing	...	1,999
		1,919,649	Political agencies	...	10,840
			Allowances and assignments under treaties and engagements.	...	261,307
			Superannuation, retired, and compassionate allowances.	...	92,739
			Miscellaneous	...	6,040
			Famine relief	...	...
			Irrigation and Navigation	...	...
			Public Works	...	1,981
			Loss by exchange on transaction with London.	...	15
					1,060,268

Under the new system of local self-government, the control of medical and educational institutions, as well as much of the work which has hitherto been within the province of the Public Works Department, has been handed over to district and local boards. In the majority of districts, however, these boards have not at their disposal from local taxation sufficient funds to meet the charges which will now fall on them. The position of the Benares district is as follows: the

balance of local cess available for local expenditure (after deducting further rate and percentage for canals and railways) is Rs. 83,250. From this have to be deducted the following items: Rs. 3,190 for district dāk, Rs. 1,040 for lunatic asylums, Rs. 2,330 for inspection of schools, Rs. 540 for training schools, Rs. 210 for district sanitation, Rs. 840 for Department of Agriculture and Commerce. There remains a balance of Rs. 75,100 available for expenditure under local control. The normal expenditure on education, hospitals and dispensaries, vaccination, and village watchmen, amounts to Rs. 90,840, leaving a deficit of Rs. 15,740. If the normal charge for public works (Rs. 40,920) be added, the total deficit is Rs. 56,660.

Benares is the only municipality in the district, and there are but three Municipality and house-tax towns, viz, Sakaldihā, Shiupur, and Rām-nagar. The income and outlay of these towns will be dealt with in the gazetteer articles on each.

The actual assessment of the income of the district at six pies in the rupee calculated upon profits exceeding 500 rupees for the purposes of the income-tax of 1870, during 1870-71, was 1,51,811 rupees. There were 1,086 incomes between 500 and 750 rupees per annum; 434 between 750 and 1,000; 250 between 1,000 and 1,500; 129 between 1,500 and 2,000; 248 between 2,000 and 10,000; 65 between 10,000 and 100,000; and 2 above 100,000; total persons assessed were 2,214. The assessment in 1871-72 was Rs. 41,565, and the number assessed 1,052. In 1872-73 the figures were Rs. 38,178 and 657 respectively.

The license-tax levied under Act II. of 1878 yielded in 1882-83 a gross sum of Rs. 41,483, and, after deducting the cost of collection, the net produce of the tax according to the official report was Rs. 40,627. The incidence of taxation per thousand of the total population was, in towns with population exceeding 5,000, Rs. 153·2, and the number of persons taxed per thousand, 5; while in smaller towns and villages the incidence was only Rs. 22·9, and the number taxed 1 in 1,000. Judged by net collections, Benares ranked sixth in the North-Western Provinces in 1881-82 and seventh in 1882-83.

Excise is levied under Acts XXII. of 1881 (repealing Act X. of 1871) and I. of 1878. The ordinary distillery system for the manufacture of country liquor is in force in this district. There is only one distillery, situated at Chaitganj, on the outskirts of the city, in which there are 34 stills. There are in all 134 shops licensed for the sale of country spirit, of which 44 are situated in the city of Benares, 59 in the outly-

ing villages of the Benares tahsíl, and 31 in the Chandaulí tahsíl. The amount of spirit sold is chiefly consumed in the city of Benares. The following table will show that the receipts of late years have been steadily progressive :—

Year.	License fees for vend of opium.	Still-head duty.	Distillery fees.	Fees for license to sell native or English liquor.	Drugs.	Madak and ckanda.	Tári.	Opium.	Fines and miscellaneous.	Gross receipts.	Gross charges.	Net receipts.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1876-77,	...	120,958	34	50,267	49,000	5,100	3,700	40,950	2,162	272,171	5,928	266,243
1877-78,	6,421	88,498	39	82,819	44,000	6,100	4,000	37,800	71	269,741	5,308	264,435
1878-79,	7,838	87,355	36	71,847	54,000	6,650	4,167	40,425	75	272,398	5,653	266,740
1879-80,	6,283	112,834	36	68,522	42,100	5,700	4,333	45,937	113	285,858	6,051	279,807
1880-81,	8,500	143,090	32	76,512	42,900	6,082	3,550	49,962	137	330,765	6,725	324,040
1881-82,	12,330	157,812	34	85,821	44,200	7,838	3,330	51,012	103	362,430	6,539	355,941

Stamp duties are collected under the Stamp Act (I. of 1879), and Court-fees Act (VII. of 1870). The following table shows, for the same period as the last, the revenue and charges under this head :—

Year.		Hundi and adhesive stamps.	Blue and black document stamps.	Court-fee stamps.	Duties, penalties, and miscellaneous.	Total receipts.	Gross charges.	Net receipts.
1876-77	...	11,092	33,642	106,132	1,091	151,957	4,492	147,465
1877-78	...	13,821	34,183	113,189	239	161,432	2,818	158,614
1878-79	...	15,011	41,312	122,935	976	180,264	3,653	176,611
1879-80	...	17,382	50,975	109,972	611	178,940	3,061	175,879
1880-81	...	17,898	40,908	119,615	4,347	188,768	4,446	184,322
1881-82	...	19,126	46,595	128,985	423	1,951,129	3,121	192,008

Registration is carried on through two separate establishments, that for the district at large, in which the district judge is registrar, and that for parganah Kaswár Rájá, with the deputy superintendent of the family domains of the mahárájá of Benares as registrar. The statistics of registration for this parganah have been included

in those given for the Mirzapur district. In the remainder of the Benares district there were, in 1881-82, 6,544 documents registered under Act XV. of 1877; and on these, fees (and fines) to the amount of Rs. 14,363 were collected. The total expenditure during the same year amounted to Rs. 4,669. The value of immovable property affected by registered documents was returned at Rs. 2,074,891, and of movable property at Rs. 2,272,822.

The number of civil and criminal cases disposed of during the calendar year 1881, amounted to 6,876, of which 2,854 were decided by civil and 4,022 by criminal courts. The number of revenue cases disposed of amounted in 1880-81 (*i. e.*, the year ending 30th September, 1881) to 3,447.

The medical charges are incurred at two *sadr* and two branch dispensaries. The former are at Benares and Bhelupur, and the latter at Chandauli and Sikraul. The *sadr* dispensaries are both of the first class, the branch dispensary at Chandauli of the first and that at Sikraul of the second class. The total district expenditure on dispensaries was, in 1882, Rs. 13,357, of which 37·19 per cent. was defrayed by Government, the rest being paid from municipal funds, interest on investments, and subscriptions. The total number of patients, both indoor and outdoor, in 1882 was 64,438, including 6 Europeans, 107 Eurasians, 52,506 Hindús, 11,554 Musalmáns, and 265 of other classes. The average daily attendance was 514·07, and the ratio per cent. of men 47·15, of women 26·87, and of children 25·98. The number of major operations performed at the Benares dispensary was 210 (94 on the eye), and at the Bhelupur dispensary 109 (56 on the eye).

The following table shows what during the five years 1878-82 have been the principal causes of mortality :—

Year.	Fever.	Small-pox.	Bowel complaint.	Cholera.	Injuries.	Other causes.	Total.	Proportion of deaths to 1,000 of population.
1878	11,337	911	771	339	407	1,369	15,125	25·44
1879	11,190	704	613	271	383	1,319	14,510	24·41
1880	9,672	21	1,300	514	380	3,032	14,919	25·15
1881	16,724	6	1,655	474	369	4,091	23,819	33·96
1882	18,561	10	1,823	1,376	421	4,247	26,441	22·44

The proportion of recorded deaths per thousand would seem to show that the district stands high among the districts of the province as regards healthiness.

Still it has been subjected to some very virulent outbreaks of cholera, particularly in 1869, 1872, and 1875, among late years. The extent to which pilgrims flock at all times of the year to Benares renders it peculiarly liable to outbreaks of the kind.

Small-pox has carried off comparatively few victims in the past five years, and is not, as a rule, virulent in this and the neighbouring districts.

Nor is fever generally so violent or fatal as it is in the upper districts of the province. In 1872 Benares was visited by dengue, which was epidemic in the district, continuing from the end of April to the beginning of December. It is estimated that 35 per cent. of the whole population of the district and 75 per cent. of the city population were attacked by the disease. Among adults two cases of death were recorded in Benares, and amongst children deaths from convulsions, resulting from dengue, are said to have happened. The disease was described by Dr. Cockburn, then civil surgeon of Benares, as commencing with a sudden pain in the joints, and with the appearance of an initial rash like the rash of scarlatina. The temperature of the blood rises to 105° and the pulse to 120°, but by 48 hours from the commencement of the attack desquescence is complete. A sensation of extreme debility follows, the pains in the joints often recur at intervals, and may continue for a month or more. A terminal rash like that of measles often occurs between the fourth and eighth days, producing a rise in the temperature of the blood. The general health is much affected by dengue, the effects of which it takes some time to shake off.

The statistics of vaccinations for 1882-83 are as follows : average number of vaccinators employed, 14 ; total number of persons successfully vaccinated, 15,105, at a cost of Rs. 3,268.

Little is known of the history of Benares up to the downfall of the Mughal Empire and the days of Mansá Rám and Balwant Singh. The curtain rises here and there at long intervals, only to disclose tantalising fragments from which alone any notion of its condition and progress can be gathered. Most of the traditions connected with it have been embodied in the epic poems or sacred writings of the Heroic or Puranic ages. The inhabitants of the holy city itself claim for it an existence antecedent to that of the rest of creation. The *Vedas* ignore it altogether, but then they are a collection of sacred incantations composed in the infancy of the Aryan invasions, and before the tide of conquest had rolled beyond the Panjáb boundaries. They seldom indeed mention the river Ganges.

The legend of the creation of Benares, which is embodied in the *Káshí Rahasya*, a work attributed to Vedava Vyásin, the compiler of the *Vedas*, is as follows :—“The seven *rishis* (Vasishth, Angira, &c.) approached Vishnu, and desired to be shown the certain road to salvation, specifying that, notwithstanding their asceticism, their senses were not wholly subdued, and formed an obstacle to the fruition of an eternally divine life. Vishnu, after some meditation, created a *linga*, which shone in glorious effulgence. The *linga* at its birth was only a span wide, but it gradually elongated, and diffused itself till it covered space, its radius being ten miles (*páñch kos*). This was *Káshí*. The world at this time was a collection of surging and heaving waters, and the *linga* stood unmoved on the surface of the deep. Vishnu, however, arrived at the conclusion that the place was too small for the abode of the *rishis* and consequently created the earth, and placed it in juxtaposition to and surrounding the *linga*.” Thus *Káshí* is the centre of the earth and the first created spot in it. The primæval boundary is still religiously preserved and marked off by the *Páñchkosi Road*, still the sacred scene of many religious festivals and processions in commemoration of the legend.

But whatever the date of its foundation, Benares had acquired a reputation for peculiar sanctity in the Puranic age, which earlier Sanskrit writings mention of itself enables it to boast of a very respectable antiquity. *Káshí* and *Varánasí* are the two names by which it is known in the early Sanskrit literature. The former is referred to the Sanskrit root *kás* (काश), ‘to shine,’ and construed as the ‘soul-illuminating.’ Dr. Hall derives it from *Kása*, the fourth in descent from *Prnu* in the list of *Káshí* *rájás* given in the *Harivansa*. The successors and subjects of *Kása* were called *Káshís*. This word (*Káshí*) in the feminine would designate the country where they lived. Similar instances abound in Sanskrit. When or how *Káshí* yielded to *Varánasí* or *Varánasí* to *Káshí* it is impossible to conjecture. Benares (*Banáras*) is clearly a corruption of *Varánasí*. The origin of this latter word again is the subject of much contention and dispute among philologists. The *Puránas*, the *Káshí Múhátmya*, and the *Káshí Khanda* assign to the *Varánasí* a position between the two rivers *Varuná* (*Barná*) and *Así*, and this is naturally construed as an affirmation of its being a compound of these words. But in the Puranic age Benares was not built between the *Varuná* and the *Así*, but principally north of the former river, and the growth of the southern portion of the city between these streams is comparatively modern. The name *Varánasí* is not recent, or it might have been the result of

change of site, but there is evidence that it is older even than Kási. The only authorities for the mythological period of the history are the *Kási Rahasya* and the *Purāns*, and their historical value is not great. The former tells us that Kási was first governed by Siva, who lost his dominions by a stratagem. During his absence with the gods in council, whilst they were deliberating about the foundation of a new Kási on the bank of the Narbadda, Brahmā made over the Kási rāj to Divodás, one of his most sincere devotees. Siva on his return found a usurper on his throne, his authority ignored, and admittance refused him to his late kingdom. Dhundhirāj, his lieutenant, then induced Divodás to commit an impious act, by which he lost the quasi-divinity he had hitherto enjoyed. Siva then entered the city at the head of the gods and became monarch *de novo*. His reign was uninterrupted till the dawn of the Kali age, when he retired to Kailās, leaving his dominions under the control of Abhimuktesar, who is still supposed to have the city in his keeping.

In the Agni Purān Benares is designated as *Animukta*, apparently confirming the hypothesis that originally the chief shrine was that of Siva Animuktesvar and not Visvesvar, the form that has been popular for centuries past. This legendary history is not reconcilable with the catalogues of princes of the Kási dynasty or of Kási as given in the *Harivans* and the *Purāns*. Dr. Hall surmises that Divodás was a rājā of the Kási dynasty who ruled at Benares, but that there are no grounds for connecting any other of the line with Benares. However the *Rāmāyana* and *Mahābhārat* mention Vārānāsī as the abode of the king of the Kási. Among the other Kási princes Purn or Purnavas reigned at Pratishthān (Allahabad). The *Bhagavat Purāna* notices Kási in connection with Krishna. According to it Paundrik was king of Kási, and Krishna the monarch of Dwārakā. Their rivalry ended in the former offering a challenge to Krishna, the result of which was that he was defeated and killed. His son Sudakṣha shared a similar fate in attempting to avenge his death, and Kási was burnt to ashes by Krishna's discus *Sudarsan*. How much of this is a parody of actual facts, and how much purely mythical, it is impossible to say. In any case, it would indicate that Kási was, at a very remote time, the metropolis of a powerful kingdom, which succumbed to one invasion from the west. It may be a record of the Aryan conquest. Tradition next assigns the rāj to Bharat, one of the heroes of the *Mahābhārat*, and an old fort at the village of Bairānt in parganah Barah is still pointed out as the ruins of his royal residence. He and his family all perished fighting in the ranks of the Pandavas' army. The records of the heroic age as far as Benares is concerned end here.

The first historical fact recorded in connection with Benares is its connection with Śākya Mani, the famous Buddhist teacher, about 550 B.C. He appears to have made Benares his head-quarters, presumably from its being one of the centres of the religion it was his mission to supplant. Three monuments of him and his creed still remain at Śirānāth, near the site of the old city. One result of the investigations made into the history of these buildings is the conclusion that their destruction was the work of violence, and bears testimony to the final conflict between the Hindū and Buddhist religion. It would appear that the Aryan race was the dominant one in Śākya Mani's age.

All the extant traditions, however, both of the Bhars and Soirís themselves, and also of their Aryan conquerors, agree in asserting that up to no very remote date (00 to 600 years ago) the whole district was in the possession of the two races. Whether these people governed side by side or not, or whether they are merely different names for the same race, has not yet been determined. To the south of the Ganges, ruined forts and buildings of undeniable antiquity are universally attributed to the Soirís, and the accepted history of the settlement of the great Rájput tribe in the tahsíl, the Bhrigbansís, specifies the dynasty which preceded them as a Soirí one. If this is the case, their rapid disappearance from the district is curious, especially so as the Bhars, a twin tribe, still exist in swarms all over the country. There are a few of them in the Chaudaulí tahsíl, principally in parganahs Dhús and Majhwár, and in the villages of Harhuá and Kerant in Athgáon. They would appear to have owned Athgáon till comparatively recent time, for the Sarwar Rájputs claim to have ousted them from it. It is clear from the concurrent traditions of the Rájput tribe that the Bhars did not succeed the Soirís as a ruling power, or, if they did, that the latter race was of considerable importance till 500 or 600 years ago. The remainder of the district would seem to have been held by the Bhars till the era of Rájput settlement and conquest. The traditions, too, of the whole province represent the Bhars as once dominant from the *taráí* of Nepál to the hills of Súgar in the Central Provinces. Thus the origin of the Soirí rāj is hard to analyse. Either the tribe is a branch of the Bhars, or the two tribes have almost simultaneously sprung into importance in very remote parts of the country, or (a more probable hypothesis) the Bhars were expelled from their possessions by a spasmodic incursion of the Aryan tribes, who in their turn were exterminated by the aborigines, who partitioned the country amongst them, they again falling victims to the gradual spread of the Aryan race. They claim a proud origin, specifying themselves as Súrajbansí

Rájputs, expelled from caste for drinking wine. In proof of this they point out the *janeu*, which curiously enough they all wear.

Between Sákya Mani's time and the Muhammadan conquest, this part of the country appears to have oscillated between the sway of the rájás of Kanauj and of the kings of Patna. Being so far from either metropolis at an age when much of the country must have been unreclaimed jungle, it is improbable that it was feudatory except in name. Still the monuments of Gupta rájás at Sayyidpur within 20 miles of Benares, at Allahabad, and elsewhere, evidence that their influence was felt even in the more distant parts of their kingdom.

Fa-Hian also visited Benares : he calls it Ispatana (the city of Siva). Neither he nor Hwen Thsang mentions it as having any independent rájá. About the time of the overthrow of the Gupta dynasty by Siláditya, rája of Ujjain (probably immediately after it—600 A. D.), Hwen Thsang, the Chinese Buddhist, visited Benares. He tells us that "the kingdom of Váránasi had a circuit of nearly 800 miles, while its capital measured four miles by one. The inhabitants of the kingdom were for the most part Hindús. These were mainly worshippers of Siva, and among them were two classes of ascetics. Their temples amounted in number to 100, in which about 10,000 devotees were lodged. The Buddhists, who are stated to have been much in the minority, kept up 30 religious houses, tenanted by 30,000 inmates. In the capital were 20 Hindú temples and a statue of Siva 100 feet in height. We are not told whether there were any sacred edifices of the pilgrim's fellow-religionists in the capital itself, and the obvious inference is, that there were none or none worth mention.

The extinction of the Gupta dynasty at the commencement of the seventh century would appear to have been followed at no very remote date by the collision between the worshippers of Brahmá and those of Buddha. A consequence of this was the re-acquisition of the country by the aboriginal tribes. They appear to

Rájput dynasties. have retained possession of it till the Rájput settlements, which probably began in the ninth or tenth century.

At any rate, if tradition is of any value, a Gaharwár Rájput dynasty governed Benares in the 11th century. The last of this line was Rájá Banár, to whom is ascribed the rebuilding of the city and the erection of the *Kila' Kuhna*, or Rájghát fort, at the junction of the Barna river and the Ganges, about the middle of the 11th century. Popularly, Benares is derived from Banár.

Rájá Banár is supposed to have been defeated by Mahmúd of Ghazni in his ninth invasion of India, 1018 A.D. Some accounts say he was killed, others that he found a refuge in Muhammadan invasion.

Nepál. His descendants (if he ever existed) are the Bijaipur rājás of Kantit. A curious story current about him is that in his time the Rājghát fort turned upside down, probably on the occasion of his defeat. The conflict between him and the Musalmáns is mentioned in the *Tarikh-i-Sabuktagín* Sálir Masa'úd is the Muhammadan general to whom is ascribed the honor of defeating rājá Banár. After the fall of the Gaharwárs, Benares became a portion of the possessions of the Ráthaur kings of Kanauj. Tablets have been found in the vicinity of the city specifying certain lands as having been granted by Jai Chand, the last Ráthaur rājá. One of these is peculiarly valuable, giving the genealogy of Jai Chand and his ancestors from the commencement of their government of Kanauj. Jai Chand was defeated and killed by Shaháb-ud-dín Muhammad Ghori in 1194 A.D. After the battle, Benares was occupied and 1,000 Hindú temples demolished, and "the government was then conferred on one of the most celebrated and exalted servants of the State, that he might dispense justice and repress idolatry" (*Tájul Ma'ásir*). The *Kamilat Tawárikh*, too, describes the capture of Benares, and, curiously enough, mentions that "there were Musalmáns in that country from the days of Mahmúd who continued faithful to the laws of Islám, and constant in prayer and good works." Fourteen hundred camels carried away the plunder of Benares. For several centuries after this, the history of Benares is almost a blank. The routes of the Muhammadan armies to Bongal from Dehli and the Doib lay through Kanauj, Ajudhiá, and Gházipur, and seldom by the Ganges valley. It formed, however, part of the Jaunpur kingdom founded in 1394 by Khwája Jahán, the wazír of Mahmúd Tughlak. It continued so till the *Shark* (eastern) dynasty was overthrown by Bahlol Lodi in 1476, when it was again incorporated in the Dehli empire. It was during this secession that Doman Deo, the Raghubansí chief of Chandrautí obtained a revenue-free grant of parganah Katehar, and it is alleged that he never acknowledged the Jaunpur princes as his suzerains. Benares was occupied and annexed by Bábar in 1529 A.D., and being situated on the borders of Bengal, passed through very troublous times during Sher Sháh's ascendancy and the disturbances that followed Humáyún's restoration. It was finally attached by Akbar, and became an integral part of the Mughal empire, forming a sarkár of súba Allahabad.

From the scant attention it receives from Muhammadan historians, Benares had evidently been for a long time a place of very secondary importance. Hindúism was barely tolerated during the early centuries of the Muhammadan occupation, and a reputation

for sanctity, on which alone it could base any claim to distinction, was hardly a recommendation to its fanatical and bigoted conquerors. If it was anything, it was the centre of Hindúism, and the fights of hemiddleages were almost without exception among the Muhammadans themselves. It would seem to have played a passive part in the stirring events of those mediæval times, and to have acquiesced with becoming promptitude in any change of government that came about. But Benares began to re-assert her pristine glory under the tolerant Akbar. It was in his reign that a large number of temples were built there at the instance of Jai Sinh, rájá of Jaipur. Sháh Jahán sent his unfortunate son, Dárá Shikoh, there as viceroy. Dárá Shikoh was a scholar, and translated the *Upanishads*, in his preface to which he mentions having had the assistance of 150 *pandits*, (Dandís) of the holy city. His name is immortalised in muhalla Dáránagar. But the sudden impetus to prosperity initiated by the religious tolerance of Akbar's reign was destined to be but ephemeral. Aurangzeb reversed the mild policy of his predecessors, and emulated the iconoclastic bigotry of Shaháb-ud-dín. He destroyed the principal temples and had mosques built on their foundations. The name of the city was changed to Muhammadabad,¹ and it never again challenges recognition from history till the days when Mansá Rám and Balwant Sinh brought about the fulfilment of the prophecy attributed to their ancestor, Kithú Miar.

About 1722 the sarkárs of Benares, Jaunpur, and Gházípur, which then formed the *jáytr* of Murtaza Khán, one of the Dehlí government. Benares under the Oudh courtiers, were surrendered to Sa'adat Khán, viceroy of Oudh, for a consideration of seven lákhs of rupees per annum. Sa'adat Khán had a talent for speculation, and sub-leased the three districts to Mir Rustam'Alí, stipulating for an annual payment of eight lákhs of rupees. The Mir Ghát in the city of Benares is a relic of Rustam'Alí. It was Rustam'Alí, as has been previously recorded in the notice of the rájá of Benares, who appointed Mansá Rám to be his agent. Rustam'Alí managed, though himself idle and given to pleasure, to carry on the government till 1738, when he drew upon himself the wrath of his suzerain, who sent Safdar Jang to expel him from Benares. Meanwhile Mansá Rám had not been idle : he had succeeded in rendering himself the most influential personage of the Benares court, and had just acquired for himself possession of the Mariáhu fort in the Jaunpur district. He was deputed by Rustam'Alí to mediate with Safdar Jang at Jaunpur, but the mission ended in the expulsion of his master, and the settlement of the sarkárs of Benares, Jaunpur, and Chunár with himself in the name of his son, Balwant

¹ Note by Rájá Siva Prasád, C.S.I. This name is still found used in many old deeds of sale of houses bearing the seals of the *káris*.

Sinh, at a revenue of 13 lákhs. Mansú Rám held the reins of government for one year, when he died (1739 A.D.), and was succeeded by his son Balwant Sinh, who was recognised as rájá by Muhammad Sháh, emperor of Dehli. Till 1748 Balwant Sinh appears to have been an orderly and submissive vassal, and to have paid his revenue into the Oudh treasury with commendable punctuality. In this year, however, he expelled the servants of the viceroy, and encroached on the Bhadohí parganah, then in charge of the názim of Allahabad. The result was an abortive attack on Balwant Sinh by the názim. He temporised with the Rohilla Afgháns during their short occupation of Oudh. This greatly incensed Saffdar Jang, the successor of Sa'adat Khán, and, after the reconquest of Oudh, he marched on Benares, but failed to catch Balwant Sinh himself. All his *ruses* were unsuccessful, so the viceroy, giving up in despair the attempt to entrap such a wily antagonist, quitted Benares after sending Balwant Sinh a *khl'at*, and a confirmation in the possession of all his old estates. This taught the rájá his power, and his aggrandisement progressed rapidly to the intense dismay of the Oudh government, which was now powerless to resist him.

The treaty of Benares, which succeeded the battle of Baksár in 1764, transferred the Benares province to the East India Company. From them Balwant Sinh received a lease of the province for a year. The Court of Directors refused to confirm these proceedings, and the Benares treaty was cancelled in 1765 by that of Allahabad, in virtue of which the Benares province reverted to the viceroy of Oudh. The rájá was guaranteed the possession of all the districts he had held prior to the first treaty. He died in 1770 A.D., after extricating himself from further complications with his usual adroitness and tact, and leaving a territory said to have comprised 96 parganahs. On his death the succession was disputed by three claimants, Maniár Sinh, Mahíp Narain, and Chait Sinh. The latter seized the government and was solemnly confirmed in it by the Nawáb Wazír Shuja'-ud-daula at Rámnagar. In 1773 A.D. the nawáb took offence at some fancied discourtesy, and proposed to Warren Hastings that Chait Sinh should be ousted from his position. The ultimate result of this action was a *sanad*, granted by the nawáb to Chait Sinh, making over all the estates he then possessed to him and his heirs for ever on a permanent fixed annual revenue of Rs. 2,248,449. But Chait Sinh experienced, unluckily for him, a change of masters in 1775, in which year Asaf-ud-daula, the son of Shuja'-ud-daula, contracted a treaty with the English, ceding to the East India Company "all the districts dependent on the Rájá Chait Sinh."

From this year (1775) Benares became an integral portion of the British possessions in India, and has remained so ever since. Benares under British rule. A *sanad* was granted in 1776 by the Company to Chait Singh confirming him in the *zamtindari* of the province. His misfortunes now commenced. He unfortunately sided against Warren Hastings in the dissensions between the governor-general and his council. Probably he had little choice, for Mr. Fowke, a creature of Philip Francis, was then Resident of Benares. The death of Colonel Morison left Francis with a minority. The first move towards the chastisement of Chait Singh was the relief of Mr. Fowke by Mr. Graham. This gentleman treated the *rājā* with studied insolence. The urgent calls upon the government resources caused by the war with France in 1778 A.D. were made the pretext for demanding an extraordinary subsidy of five *lākhs* from Chait Singh. This was followed by a similar demand in 1779. In 1780 the British power in India was seriously threatened. Haidar'Alī was flushed by his success in the Carnatic, and a confederacy had been formed between him, the Marhatta and the Haidarabad government, for their expulsion from the country. Chait Singh was ordered to furnish a contingent of 1,500 (afterwards reduced to 1,000) cavalry. This he refused or omitted to do, and was fined by Warren Hastings 50 *lākhs* of rupees. The proposed alternative in the event of non-payment was the transfer of his territories to the *nawāb wazīr*. Warren Hastings himself came to Benares to superintend the *rājā's* punishment. On the 16th August, 1781, Chait Singh was arrested in his house at Shiwālaghāt, from whence he was rescued by his servants. The English officers in command as well as the soldiers of the guard were killed. The *rājā* fled to Rāmnaagar and thence to Latīfpur. A general insurrection followed. An attack on Rāmnaagar was repulsed, and Warren Hastings was obliged to fly to Chunār. The country was gradually reconquered, and Chait Singh finally fled to Gwāliār. Warren Hastings re-entered Benares on the 28th September, and recognized as *rājā* Mahīp Narain Singh, grandson of Balwant Singh, by his daughter Gulāb Kunwar. The condition of his succession was the annual payment of a revenue of 40 *lākhs* of rupees.

Between the succession of *Rājā* Mahīp Narain and the Mutiny there is but one event, exclusive of those that have been recorded in the fiscal history of the district, worthy of record. In 1797 Wazīr'Alī had been recognised by Sir John Shore as *nawāb wazīr* of Oudh. He was subsequently proved to be illegitimate, deprived of the office, and sent to live at Benares. On 14th January, 1799, while he was at breakfast with Mr. Cherry, the Political Resident at Benares, he, upon a signal being given, rushed upon Mr. Cherry and the other

European gentlemen there and murdered them. The supposed cause of this atrocious act is that Wazir'Ali considered that Mr. Cherry was opposed to his interests, and took this opportunity of venting his resentment on him.

In May, 1857 the military force at Benares consisted of a single company of
 Mutiny and rebellion in 1857. European artillery and three native regiments, the 37th Native Infantry, the Sikh regiment of Ludhiána, and the 13th regiment of Irregular Cavalry. All told, these did not exceed 2,000 native troops watched over by some 30 European gunners. Brigadier George Ponsonby commanded the station when the actual outbreak took place, having taken charge from Colonel Gordon in the early part of May. It was hoped that the Sikhs of the Ludhiána regiment and the sawárs of the 13th Irregular Cavalry would overawe the 37th Native Infantry, whose disaffection was anticipated.

About the middle of May the news of the Dehli and Meerut massacres reached Benares. The city, always the most turbulent in India, was at this time the more dangerous from the severity with which the high price of food pressed upon the poorer classes. The Purbiá sepoy, who had been more or less restless since the beginning of March, now publicly called on their gods to deliver them from the Feringhis; clubbed together to send messengers westward for intelligence; and, finally, sent away their *gurm*,¹ lest, as they said, in the troubles which were coming, he should suffer any hurt. And there was another fruitful source of danger in the presence of certain members—called by Kaye “the most disreputable”—of the Dehli family, who not only assumed the airs of imperial princes, but sought by every means in their power to stir up resentment against the English. To their abode, in the Shivala, were traced many of the sepoy acts of the 37th, whose visits were not unreasonably interpreted as evidence of secret consultations of a treasonable character. There were other State prisoners—Sikhs, Marhattas, Muhammadans, and Hindús, who had been made to find an asylum in Benares, whose love of intrigue would, it was feared, find ample scope in fomenting the growing spirit of rebellion.²

At this juncture the 13th Irregulars were summoned in from Sultánpur, in the hope that their different faith would make them a counterpoise to the power of the sepoy. The magistrate and the judge (Messrs. Lind and Gubbins) exerted themselves with great skill to maintain the peace of the city; now patrolling with parties of sawárs, now persuading Baniás to lower the price of corn, now listening to the tales of spies who reported clearly the state of feeling in

¹ Priest.

² Kaye II., 200. A little further on Sir John Kaye mentions that all the Sikh sardárs then prisoners in Benares offered their services—and it was believed in good faith—to act as a bodyguard to him and to protect his house.

the city, and told the minds of the sepoys far more truly than the officers in command. Yet in spite of this insecurity, there was neither weakness nor affected confidence. A proposition to retire to the strong fort of Chunár was rejected; but at the same time it was arranged that in case of need, all the Christian residents should congregate at the mint. On June 3rd, however, it was further decided that the civilians should assemble at the collector's kutcherry, and hold it till a party of Europeans should be sent to escort them to the mint. For this last arrangement there were many reasons. The roof of the kutcherry, a lofty masonry building, is approached by a single winding staircase, and close alongside is the treasury, which at this time, besides stamp paper of great value, contained four-and-a-half lákhs of treasure, and the jewels of the Rání Chanda of Láhör, which were valued at twenty lákhs. Thus from a post of complete temporary security, the little party of civilians could completely overawe the treasury guard, and save this great wealth from falling into the hands of the mutineers.

The importance of Benares in these times was so great that it is natural to enquire who could have suggested so false a step as retreat to Chunár—a step, indeed, the principal result of which would have been to occupy with the tale of the siege and defence of Chunár, that page of history now filled with the story of Lucknow. Mr. Taylor, professing to quote Mr. Lind, gives the following version of this episode. As soon as the news of the outbreak at Meerut reached Benares, a council debated as to the best *rendezvous* for non-combatants in case of alarm; and next day Captain Olpherts (commanding the artillery) with Captain Watson (of the Engineers) called on Mr. Lind, suggesting the propriety of an immediate retreat to Chunár. Although the proposer implied that the plan had Colonel Gordon's sanction, Mr. Lind, without discussion, simply replied that he would not leave his post; and, as soon as his visitors took their departure, hurried to Mr. Gubbins.

They both returned to Mr. Lind's house to discuss the best means of opposition, and were soon joined by Mr. Tucker (the commissioner) and Colonel Gordon. When the former alluded to the plan, in terms which seemed to imply that he approved of it, Mr. Lind condemned it most strongly; and on this Colonel Gordon asked Mr. Gubbins his opinion. The reply was brief enough: "I will go on my knees to you not to leave Benares." Nor was Colonel Gordon's answer less quick and clear: "I am very glad to hear you say so, for I was persuaded against my will in favour of the scheme. Never was so false a move more happily prevented." It is necessary to state, however, that Mr. Tucker is acquitted by Sir John Kaye of any hesitation whatever on this

subject, and he suggests that for "*former*" in the above passage we should read "*latter*," which would make Colonel Gordon and not Mr. Tucker responsible for approving the proposed step.

Thus May passed away, but its last night witnessed the first open evidence of the coming disturbances, for at 1-30 A.M. the lines vacated by the 67th Native Infantry were seen to be in flames. This was not wholly unexpected; for Major Guise (commanding the Irregular Cavalry) had been warned that it was intended, and also that the 37th Native Infantry meant to seize the guns in the confusion.

None could now doubt that a crisis was near at hand; and on June 4th a council (both civil and military) was called to debate the question of disarming the 37th Native Infantry. It was still sitting when a sawâr arrived with the news of the mutiny at Azamgarh. This decided the question, and it was arranged that the next morning the civilians should assemble at the collector's kutcherry while the 37th was paraded and disarmed. The debate had been very full, and the decision deliberate; yet the civilians had scarcely reached their homes when they were alarmed by the roar of the guns on the parade-ground. The whole plans were in vain: their execution had been anticipated by events which must be now described. Before proceeding, however, with the account of the actual mutiny, it is necessary to mention that there are several versions of it by no means exactly agreeing with each other as to details. Sir John Kaye writes that there is no passage in his history on which he expended more care and labour than on the narrative of the disarming at Benares on the 4th June. In compiling it he had before him detailed statements of several officers who were present at the parade, including a full narrative written by Brigadier Ponsonby, and the private journals and letters of Colonel Neill.¹ It will be sufficient here to briefly summarise the elaborate account in Sir John Kaye's work.² Although Mr. Taylor in his official narrative states that the morning of June 5th—the day following that on which the council was held—was fixed for the disarming of the 37th Native Infantry, Sir John Kaye believes that the question was left an open one. He says:—

"The first idea was, that the regiment should be paraded on the following morning, and that then several companies, after an assuring explanation, should be called upon to lay down their arms. But there were those in Benares to whom

¹ In addition Sir John Kaye mentions Colonel Spottiswoode's statement, published in the Parliamentary return relating to the regiments that mutinied, and a narrative written by Ensign Tweedie, one of the young officers wounded by the fire of the Sikh regiment.

² Kaye, II., 216-240.

the thought of even an hour's delay was an offence and an abomination. When work of this kind is to be done, it should be done, they thought, promptly. Stimulated by the intelligence from Azamgarh, and suspecting what was in store for them, the sepoys might rise before morning, and then all our councils and cautions would be vain. The chief command was in Ponsonby's hands, and it was for him to give the word for disarming. It appears that Colonel Gordon, who had ascertained that the more turbulent spirits of the city were in communication with the sepoys, accompanied the Brigadier to the house of the commissioner to consult with him. Tucker suggested that they should call on Gubbins; so they went to the judge's residence, and there they received ample confirmation of the reports which Gordon had heard. Soon afterwards they met Colonel Neill, who was eager for immediate action, and after some discussion the Brigadier consented to hold a parade at five o'clock, and at once to proceed to the work of disarmament."

The protest by Major Barrett, commanding the 37th Native Infantry, who denounced the contemplated disarmament in strong terms, was disregarded, and he was told by the Brigadier to warn the officers to be ready for the five o'clock parade. The Brigadier himself then proceeded on horseback with Colonel Gordon to the parade-ground to plan the best disposition of the troops. While Colonel Gordon was drawing up the Sikh regiment, the Brigadier—who, enfeebled by previous illness and suffering from the burning heat of a June afternoon, had become, to use his own words, most anxious and uneasy in mind and body—rode to the European barracks where he found Colonel Neill mustering the European troops and Captain Olpherts preparing his guns. He gave the necessary orders, but felt himself no longer equal to the responsibility of the work that lay before him.¹ Of the magnitude of that task some idea may be obtained from the fact that the native force numbered about 2,000 strong, while the Europeans hardly mustered 250. The only branch of the former in whose fidelity the smallest confidence could be placed was the Sikh regiment, and although up to this time it was believed to be faithful, it was felt to be a matter which could only be certainly known by the result. Of the 37th Native Infantry it could not be doubted that its temper was absolutely mutinous; and the Irregulars,² notwithstanding their higher pay and supposed better spirit, had on the road from Azamgarh "betrayed the weakness of their fidelity if they had not manifested the strength of their discontent."³ And now we come to the execution of the measure upon which so much depended—a measure which, both in its conception and carrying out, has

¹ Kaye, II., 220.² 13th Irregular Cavalry.³ Kaye, II., 220.

been the subject of widely differing criticisms. The account given by Sir John Kaye appears to be at once the most impartial and the most complete:—

“When the order for disarming had gone forth, Colonel Spottiswoode and his officers proceeded to the parade-ground of the 37th, turned out the regiment, and ordered them to lodge their muskets in the bells-of-arms. There were about four hundred men on parade, the remainder, with the exception of one company at Chunár, being on detached duty in the station. To Spottiswoode it appeared that the men were generally well-disposed. There were no immediate signs of resistance. First the grenadier company and then the other companies up to No. 6 quietly lodged their arms in obedience to the word of command. At this point a murmur arose, and some of the men were heard to say that they were betrayed, and that the Europeans were coming to shoot them down when they were disarmed. Hearing this Spottiswoode cried out that it was false, and appealed to the native officers, who replied that he had always been a father to them. But a panic was now upon them, for they saw the white troops advancing. By word of command from Ponsonby the Europeans and the guns were moving forward towards the sepoys’ lines. Opposite to the quarter-guard of the 37th the Brigadier ordered the little force under Colonel Neill to be wheeled into line and halted. He then went forward and spoke to the sepoys of the guard. He said that they were required to give up their arms, and that if they obeyed as good soldiers, no harm of any kind would befall them. As he spoke he laid his hand assuringly on the shoulder of one of the sepoys, who said that they had committed no fault. To this Ponsonby replied in Hindustani: “None; but it is necessary that you should do as you are ordered, as so many of your brethren have broken their oaths and murdered their officers, who never injured them.” Whilst he was still speaking, some of the men shouted to their comrades on the right and left; a stray shot or two was fired from the second company, and presently the sepoys rushed in a body to seize their muskets, and loaded and fired upon both their own officers and the Europeans. Going about the work before them in a systematic, professional manner, they sent some picked men and good marksmen to the front as skirmishers, who kneeling down, whilst others handed loaded muskets to them, fired deliberately upon the Europeans from a distance of eighty or a hundred yards. Seven or eight men of the 10th were shot down, and then the rest fell back in line with the rear of the guns. Meanwhile the officers of the 37th, who had been providentially delivered from the fire of

their men, were seeking safety with the guns; but Major Barrett, who had always protested against the disarming of the regiment, and now believed that it was foully used, cast in his lot with it, and would not move, until a party of sepoys carried him off to a place of safety.

"To the fire of the sepoy musketeers the British infantry now responded, and the guns were wheeled round to open upon the mutineers with irresistible grape. The English gunners were ready for immediate action. Anticipating resistance, Olpherts had ordered his men, when they moved from their lines, to carry their cartridges and grape-shot in their hands. The word of command given, the guns were served with almost magical rapidity; and the 37th were in panic flight, with their faces turned towards the lines. But from behind the cover of their huts they maintained a smart fire upon the Europeans; so Olpherts, loading his nine-pounders both with grape and round shot, sent more messengers of death after them, and drove them out of their sheltering homes. Throwing their arms and accoutrements behind them, and many of them huddling away clear out of cantonments beyond the reach of the avenging guns, they made their way to the city, or dispersed themselves about the country, ready for future mischief and revenge.

"Meanwhile, the detachment of Irregular Cavalry and Gordon's Sikhs had come on to parade. It was soon obvious what was the temper of the former. Their commander, Captain Gnise, had been killed by a sepoy of the 37th, and Dodgson, the Brigade-Major, was ordered to take his place. He had scarce taken command when he was fired at by a trooper. Another attempted to cut him down. But the Sikhs appear to have had no foregone intention of turning against our people. Whether the object of the parade and the intentions of the British officers were ever sufficiently explained to them is not very apparent; but they seem to have been, in this juncture, doubtful and suspicious, and it needed but a spark to excite them into a blaze. The outburst of the Irregulars first caused them to waver. They did not know what it all portended; they could not discern friends from foes. At this critical moment one of the Sikhs fired upon Colonel Gordon, whilst another of his men moved forward to his protection. In an instant the issue was determined. Olpherts was limbering up his guns, when Crump of the Madras Artillery, who had joined him on parade and was acting as his subaltern, cried out that the Sikh regiment had mutinied. At once the word was given to unlimber, and at the same moment there was a cry that the Sikhs were going to charge. At this time they were shouting and yelling frantically, and firing in all directions, their bullets passing over and through the English battery. They were only

eighty or a hundred yards from us on an open parade-ground ; and at that time our artillery were unsupported by the British infantry, who had followed the mutineers of the 37th regiment into their lines. It was not a moment for hesitation. The sudden rush of a furious multitude upon our guns, had we been unprepared for them, might have overwhelmed that half battery with its thirty English gunners, and Benares might have been lost to us. So Olpherts, having ascertained that the officers of the Sikh corps had taken refuge in his rear, brought round his guns and poured a shower of grape into the regiment. Upon this they made a rush upon the guns, a second and a third, but were driven back by the deadly showers from our field-pieces, and were soon in confused flight. And with them the mutineers of the Irregular Cavalry ; so the work was thoroughly done and Olpherts remained in possession of the field.

Whilst these events were developing themselves on the parade-ground, the little power of endurance still left in the Brigadier was rapidly failing him, and before the afternoon's work was done he was incapable of further exertion. The slant rays of the declining sun, more trying than its meridian height, dazzled and sickened the old soldier. The pain and discomfort which he endured were so great that he was unable any longer to sit his horse. Having previously given orders to Colonel Spottiswoode to fire the sepoys' lines, that none might find shelter in them, he made over the command to Colonel Neill, who eagerly took all further military responsibility upon himself. The victory of the few over the many was soon completed. Some who had sought shelter in the lines were driven out and destroyed, whilst a few who succeeded in hiding themselves were burnt to death in their huts."

It is not necessary here to follow Sir John Kaye in his lengthy discussion of the wisdom of these proceedings. Whatever may be thought now of the apparent hastiness of the business, it must be acknowledged that the moral effect of this stern example—"these bloody instructions" as Sir John Kaye calls them—was felt throughout the whole country, manifesting that our military power, if temporarily eclipsed, was neither dead nor paralysed. But complete as was the success, danger was not over. There was ample reason for alarm in the dispersion of a multitude of mutinous sepoys amongst a rebellious population. In the sequel, however, as we know, the small band of Europeans held their own successfully. Mention has been made in an early part of this narrative of an arrangement decided upon before the disarmament by which, in the event of an outbreak, all the Christian non-combatants should betake themselves to the mint, which lay between the cantonment and the city, as the building best

suited to defensive purposes. When, therefore, the rattle of musketry and the roar of the guns from the parade-ground proclaimed the mutiny of the sepoy, a general rush to places of safety was made by the civil members of the European community. With a few exceptions¹ the missionaries left Benares for Rámnagar on their way to Chunar. Numbers of the European residents—amongst them Mr. Tucker, the commissioner—made for the mint; but others of the civilians—to the number of about twelve—all armed to the teeth, and guarding some four or five ladies, sought refuge in the collector's kutcherry, where they took their stand on the roof. From this position, where they stood in imminent danger of an attack from the infuriated Sikhs composing the treasury guard, they were rescued at 2 A.M. the following morning, June the 5th. On the way to the mint—whither they were escorted by a party of Europeans—an act of heroism was performed by Mr. E. G. Jenkinson, of the civil service. He was accompanying on horseback a party of three civilians—Messrs. Gubbins, Caulfield, and Demomet—who were driving in a two-wheeled conveyance, when his attention was attracted to some sepoy in ambush who were in the act of aiming at the party in the carriage. There was no time for warning or for hesitation, and he at once reined back his horse, covering with his own body his companions in danger.²

The party from the kutcherry had scarcely reached the mint house when news was received that some Musalmáns had raised the green flag of the Prophet in the temple of Bisheshwar,³ the most holy of the many holy places in Benares.⁴ Yet this, which was fraught with so much danger, was turned into a source of strength by the opposition it gave rise to amongst the Hindús, of which advantage was taken by the magistrate (Mr. Lind). The Musalmáns, seeing their numerical inferiority, retired peaceably, and the rest of the night was undisturbed.

Even in this rapid review of events space may be given to chronicle the good services of some of the native community at this juncture. First in importance is Sardár Súrat Sinh, a Sikh chief, who, after the second Sikh war, had been sent to reside in honorable captivity at Benares. Next was Pandit Gokul Chand, a Brahman, who held the post of *nádir* of the judge's court. When the civilians were exposed to danger on the roof of the kutcherry from an attack by the Sikh guard of the

(¹) *e.g.*, Mr. Leupolt, of the Church Missionary Society, who stood first in the mission premises with his flock of native Christians, and afterwards did good service by exerting his influence to obtain supplies for our European troops.—*Kaye*, II., 229, note. (²) Mr. Taylor's narrative, page 10.

(³) *Ibid.*, p. 10. There is a mosque, built by Aurangzeb from the materials of an ancient temple which stands inside the courtyard of the present temple of Bisheshwar. It was probably here, and not in the temple itself, that the green flag was raised.

⁴ *Vide infra* (city of Benares).

treasury, who were burning to avvenge what they regarded as the treachery shown to their regiment by the proceedings on the parade-ground, these two, Súrat Sinh and Gokul Chand, went in amongst the Sikhs, and by their influence not only calmed the rage of the soldiers, but induced them to permit the removal of the government treasure and the Láhor jewels to a place of greater safety in the strong cells of the artillery conjee-houso.¹ This return to fidelity on the part of the Sikhs was rewarded the next day by the distribution among them, under Mr. Tucker's order, of Rs. 10,000. In connection with this part of the subject the services of Ráo Deo Narain Sinh,² and of the rájá of Benares cannot be passed by without acknowledgment. "No words," writes Sir John Kaye, "could exaggerate the importance of the former's services. The rájá chiefly distinguished himself by succouring the missionary fugitives; but besides this, it is recorded, from first to last, he placed all his resources at our disposal, and seemed honestly to wish well to our cause."

From this date, June 5th, when the Europeans took refuge in the mint, no important events occurred in Benares itself until many months afterwards. The magistrate and the judge (Messrs. Lind and Gubbins) early in July pressed on the military authorities the importance of erecting a post at Rájghát to command the landing-place, and orders were received from the Supreme Government for the construction of a fort there on the site of an old Hindú castle. These were at once carried out, convict labour being freely used.

But although there was extraordinary repose in the city, violence and anarchy arose in the surrounding districts. The dispersion of the native soldiery on the 4th June was followed by disorder and rapine in the country around, so that in a few days all semblance of law and order had disappeared, and the dispossession of the auction-purchasers of land was effected as a matter of course, their agents being in many cases murdered. Lieutenant Palliser, with some sawárs who had been trained by Mr. Jenkinson, inflicted punishments upon some of the worst villages in the district; but highway robberies became more and more frequent until the authorities were armed with power of summary trial and punishment by the enactment known as Act XIV. of 1857³ whereby martial law was introduced. Sir John Kaye gives a highly-coloured description of the terrible retribution taken by the English officers:—"Volunteer hanging-parties went out into the districts, and amateur executioners were not wanting to the occasion. But the Acts

(¹) So writes Sir John Kaye, who mentions, but apparently treats as erroneous, Mr. Taylor's statement that the treasure was taken to the magazine. (²) Created a rájá after the Mutiny. (³) Passed on 8th June.

of the Legislative Council, under the strong hand of the executive, fed the gallows with equal prodigality, though, I believe, with greater discrimination."

"It was a special immunity of this Benares mutiny that the prison-gates were not thrown open, and the city deluged with a flood of convicted crime. The inmates of the gaol remained in their appointed places. But even this had its attendant evils. For as crime increased, as increase it necessarily did, prison-room was wanted, and was not to be found. The great receptacle of the criminal classes was gorged to overflowing. The guilty could not be suffered wholly to escape. So the gibbet disposed of the higher class of malefactors, and the lash scored the backs of the lower, and sent them afloat again on the waves of tumult and disorder. But severe as Gubbins was when the crisis was at its height, he restrained his hand when the worst had passed, and it had ceased to be an expedient of mercy to strike into the hearts of the people that terror which diminishes crime and all its punitory consequences."

The attention of the authorities at Benares—now considered safe—was chiefly occupied in the important duty of despatching troops to Allahabad and Cawnpore. Mr. Archibald R. Pollock, joint magistrate of Benares, the youngest son of General Sir George Pollock, was entrusted with this important duty. Parties of Europeans were also sent to bring in the treasure from Mirzapur and Gházipur.

Benares was threatened in July by the mutineers of Sigauli, and afterwards the news was received that the Dinapur mutineers were marching on the city. Both dangers were, however, happily averted, the latter by the check given to the Dinapur mutineers at Arrah. Their force were turned aside at Naubatpur by the force sent from Benares to meet them, and they marched with all speed westward, doing what damage they could in their hasty flight. They were confronted 17 miles from Mirzapur by 300 of Her Majesty's 5th, who had been sent out against them, and without noticing that their assailants were but a fourth of their own strength the rebels broke and fled in the direction of the Allahabad district, which they entered on August 25th. From this date Benares assumed the appearance of a vast military store-house, and its defenders had no deeper concern than that of aiding to the utmost in the despatch of troops and stores northward. One event only remains to be noted, but it occurred many months afterwards. On February 8th an outbreak took place in the gaol, twenty-six sepoy-prisoners and three others rushing out after cutting down a jama'dár, who tried to seize

¹ Quotation from Kaye's *Sepoy War*, II., 237.

them. All the sepoy8 and one of the other runaways were caught and executed the same night or the next morning.

In this narrative of the mutiny at Benares little has been said of the events at other stations in the division. These will be found narrated in the district memoirs of Jaunpur,¹ Azamgarh, Mirzapur, Gházipur, and Gorakhpur. The last was entrusted early in the Mutiny period to a commissioner of its own.

¹ This district, which now belongs to the Allahabad division, was included in the Benares division in 1857.

GAZETTEER OF THE NORTH-WESTERN PROVINCES.

BENARES DISTRICT.

PART IV.

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NOTE.—The above list contains the names of all places with a population, according to the census of 1881, of 2,000 or upwards, besides those of places of importance on other grounds, such as being house-tax towns, or containing police-stations or post-offices, or possessing historical or antiquarian interest.

Ajgará.—Village in parganah Katehar of the Benares tahsil; distant some 14 miles north-north-east from Sikraul, the civil station of Benares. Latitude $25^{\circ}29'42''$; longitude $83^{\circ}6'17''$. Population (1881) 1,392 (980 females), consisting for the most part of Malláhs, Bháras, Chamáras, and Raghubansí Rájputs. It is situated near the right bank of the Gúmti, which bounds the district.

'Alínagar.—See MUGHAL SARÁI.

Aslá.—See PINDRAH.

Athgáon.—Parganah of the Benares tahsil: is bounded on the west by parganahs Pandraha and Kol Aslá; on the north by parganahs Kol Aslá and Katehar; on the east by parganah Shiupur; and on the south by parganah Kaswár, from which it is separated by the river Barná. The total area according to the latest official statement (1881) was 35·8 square miles, of which 25·8 were cultivated, 2·7 cultivable, and 7·3 barren; and the area paying Government revenue or quit-rent was 35·6 square miles (25·8 cultivated, 2·6 cultivable, and 7·2 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water advantage, but not water-rates), was Rs. 47,922; or, with local rates and cesses (excluding *patwáris*), Rs. 52,536. The amount of rent, including local cesses, paid by cultivators, was Rs. 63,805. Population (1881) 25,419 (12,615 females) living in 139 villages. See further under BENARES TAHSIL.

Bábatpur.—Village in parganah Athgáon of the Benares tahsil; distant 10 miles north-west from the sadr station, on the Benares-Jaunpur road. Latitude $25^{\circ}25'48''$; longitude $82^{\circ}53'42''$. Population (1881) 506 (234 females). It has a parganah school. The railway station called by its name is situated at Mangári, about two or two and a-half miles to the north east.

Baburí.—Large village in parganah Majhwár, tahsil Chandauf; is about 13 miles south-east from the civil station of Benares, and 6 miles south-west from Chandauf. Latitude $25^{\circ}10'24''$; longitude $83^{\circ}14'44''$. Population (1881) 2,435 (1,257 females), chiefly Muhammadans, Brahmans, and Brighubansí Rájputs. The derivation of the name is crudely stated to be Babneshvara, a hypothetical name of Siva, a shrine of whom under this name is supposed to have been situated in the jungle where the bázár now stands. The village was founded by Bhopat Sáh and Shujan Sáh, lineal descendants of Narotam Rái, the first of the Brighubansís or Barhaulias in this district, 400 years ago. There is now a fort there said to have been built by them. The inhabitants are well-conducted and orderly. The village contains a police outpost; and is the seat of a considerable manufacture of blankets, leathern buckets for wells (*mát*), and native

shoes. There are market days on Monday and Thursday, at which cloth, cotton, blankets, string, and corn are bought and sold.

Balúá Sarái.—Village in parganah Mahwárá of the Chandaulí tahsíl; is situated on the bank of the Ganges, 14 miles north-east from the civil station of Benares, and 12 miles north-north-west from Chandaulí. Latitude $25^{\circ}25'-24''$; longitude $83^{\circ}15'-04''$. Population (1881) 373 (174 females). The name is popularly derived from *balúá*, the sandy soil of the country surrounding the village. There are two bázárs; one founded by Shiurám Sinh, Raghubansi, 100 years ago, and the new one, 50 years old, founded by Santu Sinh. It is stated that Válímki, the author of the *Rámáyana*, resided here. The village contains a third-class police-station, an imperial post-office, an indigo factory, and a temple of Mahádeo. On Sundays and Thursdays there are markets for the sale of corn, vegetables, and country cloths. There are also three sugar manufactories. The Ganges here commences to flow from east to west, whence the place has a peculiar sanctity, and is called *Paschimáhint*, a place of pilgrimage. It is the scene of a fair in Mágh (January-February).

Barágáon.—Large village in parganah Kol Aslá of the huzúr tahsíl; is situated about one mile west of the Benares-Jaunpur road, and 12 miles north-west from the civil station of Benares. Latitude $25^{\circ}25'-45''$; longitude $82^{\circ}51'-50''$. Population (1881) 3,721 (1,756 females). The inhabitants consist for the most part of Sarwariá Brahmans, Ahírs, and Kunbis. Barágáon consists of four parts, all built at different dates, the three first-built divisions being called the *Puránt Bázár*, and the more recent one the *Nayá Katrá*. It is a long, straggling, narrow village, the main street running from east to west. The first two divisions of the village were founded in 1737 A.D. by Bábu Kripá Náth and Thákúr Bariár Sinh of Pindrah fort; the third by Ajaib Sinh, Bariár Sinh's nephew, in Chait Sinh's time; and the fourth by Rájá Udit Narayan Sinh in 1808 A.D. There are two derivations of the name. The first and most obvious one is from the size of the place, and the other that the word is a corruption of *Bargaumba*, the title of a wealthy Bhúinhár tribe, who settled here when the place was founded. The former is more probably the correct one. Till 35 years ago it was a place of great importance, and was a mart to which much of the produce of Oudh was sent for sale. Its trade, too, with Benares used to be considerable. It contains a second-class police-station, an imperial post-office, a parganah school, two mosques, and three temples. On every Monday, Wednesday and Friday, there is a markot at which corn, cloth, metals, metal vessels, cotton, thread, and vegetables are dealt in. It is

famous for the manufacture of printed floor-cloths, and a kind of chintz, and there is some sugar made there. There is a fort adjoining the village, which was built by Kirpá Náth Sinh, and two curious gates built by the grandfather of the present mahárájá of Benares.

Barah.—Northernmost parganah of the Chandaulí tahsíl: is bounded on the west and north by the Ganges, which separates it from parganah Katchar on the west and parganah Sayyidpur Bhitari of Gházípur on the north; on the east by parganah Maháich of Gházípur; and on the south by parganahs Barhaul and Mahwárf. The total area according to the latest official statement (1881) was 47·1 square miles, of which 35·6 were cultivated, 1·3 cultivable, and 10·2 barren; and the area paying Government revenue or quit-rent was 47·0 square miles (35·5 cultivated, 1·3 cultivable, and 10·2 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water advantage, but not water-rates), was Rs. 42,505; or, with local rates and cesses (excluding *patwáris'*), Rs. 47,428. The amount of rent, including local cesses, paid by cultivators, was Rs. 79,911. Population (1881) 29,307 (14,995 females), living in 76 villages. See further under CHANDAULÍ TAHSÍL.

Barhaul.—Parganah of the Chandaulí tahsíl: is bounded on the west by parganah Mahwárf; on the north by parganahs Mahwárf and Barah, and the Gházípur district (parganah Maháich); on the east, by parganah Narwan; and on the south by parganahs Majhwár and Dhús. The total area according to the latest official statement (1881) was 65·6 square miles, of which 49·4 were cultivated, 4·8 cultivable, and 11·4 barren; and the area paying Government revenue or quit-rent was 63·4 square miles (47·9 cultivated, 4·6 cultivable, and 10·9 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water advantage, but not water-rates), was Rs. 32,968; or, with local rates and cesses (excluding *patwáris'*), Rs. 39,576. The amount of rent, including local cesses, paid by cultivators was Rs. 98,441. Population (1881) 36,785 (18,498 females) in 103 villages. See further under CHANDAULÍ TAHSÍL.

Basní.—Large village in parganah Kol Aslá, huzúr tahsíl; is situated about one mile west of the Benares-Jaunpur road, and 12 miles north west from the civil station of Benares. Latitude 25°-27'-00"; longitude 82°-52'-03". Population (1881) 3,138 (1,566 females). The inhabitants are chiefly Koerís, Bhúinhárs, and Brahmans. The popular story about its foundation is that in ancient times it was a Seorí town. The Seorís for some unaccountable reason

forsook it altogether, and it remained depopulated till 148 years ago, when it was re-peopled by the endeavours of Subháo Sinh. The name of the place is said to have been derived from the word *basná*, to dwell. Till some 40 years ago it was a place of very great importance, unrivalled in this part of the country for the excellence of its sugar. It is now on the decline, although it is still renowned for its large sugar manufactures, its *amrití* sweetmeats, its tobacco, and its agricultural implements. It contains a parganah school, seven temples, and four mosques. There is a market held here every Monday, Wednesday, and Friday. There is a fort built by Subháo Sinh.

Benares.—North-western tahsíl of the district, including the parganahs of Dehát Amánat, Kaswár Sarkár, Pandraba, Katehar, Sultánipur, Kol Aslá, Athgáon, Shiupur, and Jálhúpur. Boundaries, area, &c. It is separated from the Chandaulí tahsíl by the Ganges. The total area according to the latest official statement (1881) was 460·0 square miles, of which 330·4 were cultivated, 47·8 cultivable, and 81·8 barren; and the area paying Government revenue or quit-rent was 445·8 square miles (323·6 cultivated, 44·6 cultivable, and 77·6 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water advantage, but not water-rates), was Rs. 490,074; or, with local rates and cesses (excluding *patwáris'*), Rs. 544,789. The amount of rent, including local cesses, paid by cultivators was Rs. 832,537.

According to the census of 1881, the tahsíl contained 980 inhabited villages: of which 408 had less than 200 inhabitants; 353 between 200 and 500; 167 between 500 and 1,000; 43 between 1,000 and 2,000; 4 between 2,000 and 3,000; 4 between 3,000 and 5,000; and only one (*viz.*, Benares city, civil station, and cantonments) more than 5,000 inhabitants. The total population of the tahsíl was 261,905 (276,940 females), giving a density of 1,221·5 to the square mile. Classified according to religion, there were 494,516 Hindus (244,175 females); 65,734 Musalmáns (32,673 females); 7 Jains (5 females); 1,646 Christians (687 females); and two others (both of the male sex).

The huzúr tahsíl lies higher than the Chandaulí tahsíl, and the parganahs included in it are generally more fertile and productive than most of those included in the latter. Its surplus waters find their way into the Ganges through the Barná, the Nánd, the Hathí, and the Gúnti. The principal lakes are the Barepur jhl in parganah Shiupur, the Koth jhl in parganah Athgáon, and the Kowár jhl in parganah Kol Aslá. The tahsíl is very favourably situated as regards means

of communication. The Oudh and Rohilkhand Railway runs in a north-westerly direction from Benares, and, besides the stations at this city, has stations at Shiupur, Bábatpur, and Phúlpur. Four metalled roads radiate from Benares and lead to adjoining districts. These are the Gházipur road, the Azamgarh road, the Jaunpur road, and the Grand Trunk Road to Allahabad. There is, besides, a complete net-work of unmetalled roads, which facilitates intercommunication between different parts of the tahsíl itself.

The Bhúinhár clan, represented as it is by the mahárájá of Benares and other members of his family, is the largest proprietary class in the tahsíl, and members of it own considerable property in every parganah except Jálhúpur and Sultánípur. Chattrís, Musalmáns, and Káyaths are landholders in every parganah; and Brahmans, though generally they are not men of any position, in every parganah except Kaswár and Katehar. One clan of the Brahman caste, the Gujarátí, represents, with Gosáins and Agarwálá and Nagar Baniás, the wealthy classes of the city, and all these classes have, as a natural consequence, acquired considerable landed property. Of the other higher classes of Hindus, Oswáls are found as proprietors in Jálhúpur and Bengalis in Dehát Amánat and Katehar. Koerís hold land in Jálhúpur and Dehát Amánat, and there are one or two proprietors among the Lohárs, Telís, and Chamárs.

The most important cultivators throughout the tahsíl are the Kunbís. Next in importance are the Koerís, particularly in Dehát Amánat. Brahmans, Chhattrís, Bhúinhárs, Bhars, Chamárs, Pásís, Gadariás, Ahírs, Loniás, and Khatíks are found cultivating in all parganahs. Malláhs cultivate to some extent in Dehát Amánat and Jálhúpur, and Bahelías in the former parganah.

There are no figures available to show accurately the classification of soils within the tahsíl. The prevalent soil in all parganahs is a rich *dúmat*, which in fact covers almost half the area. The other prevailing soils are *balúd* (sandy), *matiyár* (clay), and *karail*. *Matiyár* is prevalent in parganahs Kol Aslá, Pandraha, Athgón, Shiupur, and Kaswár; and *karail* in parganahs Katehar, Jálhúpur, Sultánípur, and Dehát Amánat. The only means of irrigating in the tahsíl are wells and tanks.

With the exception of the parganah of Kol Aslá, the remainder of the tahsíl was, in the time of Akbar, included in the Benares sarkár. Kol Aslá was included in the mahál of Kolah and the sarkár of Jaunpur. It was, as already mentioned in Part I., the dower and hereditary property of Guláb Kunwar, the daughter of Thákur

Bariár Sinh of Pindrah, and wife of Rájá Balwant Sinh. Her marriage and consequent change of residence naturally caused the parganah to be administered from Benares. At the permanent settlement it was looked upon and treated as a parganah of sarkúr Benares, and has ever since formed part of the district. Pandraha and Athgáon are names that evidently refer to collections of fifteen and eight villages or estates respectively. The old name of Athgáon was Harhúá, and a village of that name still exists on the Jaunpur road, six miles from Benares. Sultánípur and Jálhúpur were formerly both talukas of parganah Katehar. The latter was detached by Balwant Sinh and has since been considered as a separate parganah. Lohtá, Dehát Amánat, and Shiupur were included by the *Ain-i-Akbari* in parganah Haveli Benares. Lohtá was till 1812 A.D. a distinct parganah, but is now included in Dehát Amánat, though still considered a separate taluka. Regarding the permanent settlement of the tahsil there is nothing special to note. The revision of settlement was completed by Mr. Chester, the boundary settlement having previously been performed by Mr. Raikes. Throughout the operations no attempt was made to interfere in any way with the principle of the permanent settlement. With the exception of parganah Kaswár Sarkár, the revised settlement took effect throughout the tahsil from the 15th May, 1842; Kaswár Sarkár was not affected by the new arrangements until 18th May, 1843.

The following table will show the revenue of the different parganahs making up the Benares tahsil (i.) in 1789-90, (ii.) in 1852, (iii.) in the last year for which statistics are available (1881):—

Parganah.	Revenue of Mr. Duncan's settlement, 1789-90.	Revenue of 1852.	Revenue of 1881.	Incidence of revenue per acre on culti- vated area in 1852.	Incidence of revenue per acre on culti- vated area in 1881.
	Rs.	Rs.	Rs.	Rs. a. p.	Rs. a. p.
Dehát Amánat ...	23,399	32,702	30,680	3 6 10	2 5 11
Lohtá ...	27,633	24,077	22,886	2 7 0	2 9 6
Shiupur ...	45,413	41,690	36,891	3 1 8	2 0 1
Katehar ...	117,330	99,417	100,249	2 1 7	1 14 3
Sultánípur ...		9,674	9,674	1 15 9	2 7 4
Jálhúpur ...	30,680	43,025	44,606	2 9 4	2 14 5
Athgáon ...	46,280	48,252	47,922	3 8 1	2 12 3
Pandraha ...	48,013	57,786	50,701	3 1 4	2 4 9
Kol Aslá ...	91,862	87,828	87,331	2 14 6	

The average incidence of the revenue throughout the tahsil is Rs. 2-8-0 on the cultivated acre. It is greatest in Athgáon and least in Sultánípur. The average rent per *bigha* is about Rs. 4-4-0. It is lowest in Sultánípur (Rs. 3-7-0),

and highest in Dehāt Amānat (Rs. 5-4-0). In the latter parganah near the suburbs of the city Rs. 20 are sometimes paid per *btgha*.

Benares¹ (Vārānasi).—City in Benares district, and administrative headquarters of the district and division. Latitude 25°-18'-26" N.; longitude 83°-03'-12" E. Is situated on the Ganges, distant from Calcutta (Howrah) 475 miles, and from Allahabad 89 miles by the East Indian Railway; by latitude and longitude it is 421 miles north-west of Calcutta and 74 south-east of Allahabad. The population in 1853 was 195,646; in 1865, 165,721; and in 1872, 175,188. By the census of 1881 the area was 4,710 acres, with a total population of 199,700 (97,876 females), giving a density of 42.4 to the acre. The Hindus numbered 151,334 (74,229 females); Musalmāns, 47,234 (23,193 females); Christians, 1,130 (454 females); and those of other religions, 2 (both males). The number of inhabited houses was 27,039.

The cantonment area and population is included in the above. Its area is 1,262 acres, and the number of persons living within cantonments amounted to 6,675 (2,744 females). The Hindus numbered 4,104 (1,667 females); Musalmāns, 1,705 (815 females); Christians, 864 (262 females); and members of other religions, 2 (both females).

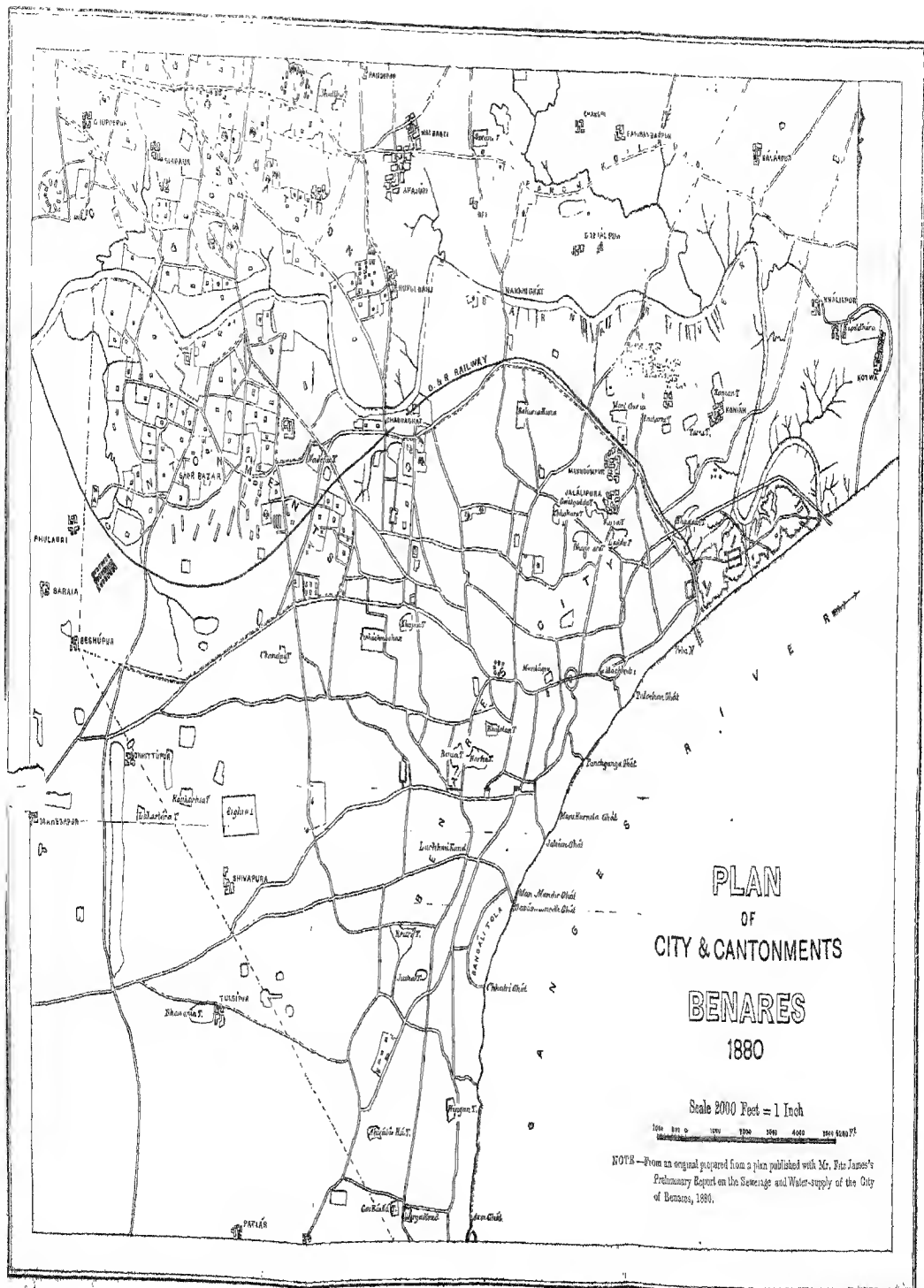
The number of principal castes are as follows:—

Ahīr	... 13,370	Dhobī	... 1,763	Koerī	... 9,487
Baīā	... 10,046	Gadaria	... 765	Kumhār	... 2,515
Barāī	... 1,457	Gond	... 1,166	Knubi	... 5,715
Barhaī	... 629	Gosāin	... 1,321	Lohār	... 4,472
Bārī	... 736	Hajjām or Nāī	... 2,483	Mallāh	... 2,319
Bhar	... 1,237	Halwāī	... 1,715	Mehtar or Bhangī	... 791
Bhurbhūnjā	... 1,157	Kahār	... 4,840	Noniā or Loniā	... 1,963
Bhūānhār	... 1,355	Kalwār	... 7,448	Pāsī	... 696
Bīnd	... 1,829	Kānda	... 1,773	Rājput	... 3,187
Brahman	... 31,094	Kasera	... 1,551	Sunnār	... 4,718
Chamār	... 7,275	Kāyasth or Kāyath	... 5,731	Tamoli or Tamboli	... 1,105
Chhatrī or Kshatrī	... 2,527	Khatik	... 1,808	Teli	... 5,679
Darzi	... 788	Khatif	... 1,255		

The following is a statement of the occupations in the Benares municipality (not including cantonments) followed by more than 40 males: * (I.) Persons employed by Government or municipality, 1,762; (II.) ministers of the Hindū religion, 3,932; (IV.) barristers and pleaders, 53; *mukhtars*, 96; lawyers' clerks, 41; (V.) *hakims*, 180; blood-letters, 45; druggists, 95; (VIII.) musicians, 241; singers and dancers, 174; (IX.) school teachers (not specified as Government), 307; (XI.) inn-keepers (*bhatiyāra*), 63; (XII.) domestic servants, 2,655; others engaged in attendance, 55; (XIII.) merchants, 138; money-lenders and bankers (*mahājan*), 431; money-lenders' establishment, 312; money-changers, 259; brokers, 993; shop-keepers (branch undefined), 59; small ware dealers (*bisāit*), 210; (XIV.) railway servants, 162; (XV.) carters, 159; hackney

¹ Much of the information contained in this article has been derived from the Rev. M. Sherring's *The Sacred City of the Hindūs*

* Roman numerals indicate the classes in the census returns.



carriage keepers, 167 ; palanquin keepers and bearers, 199 : (XVI.) boat-owners and boatmen, 616 : (XVII.) messengers, 1,124 : (XVIII.) landholders, 673 ; landholders' establishment, 166 ; cultivators and tenants, 1,125 ; gardeners, 155 ; agricultural labourers, 469 : (XIX.) horse-dealers, 84 ; farriers and veterinary surgeons (*salotari*), 60 ; cattle dealers, 64 ; horse-keepers and elephant-drivers, 787 : (XX.) printers, 111 : (XXVII.) house proprietors, 136 ; bricklayers and masons, 1,455 ; cabinet-makers, 436 : (XXVIII.) calenderers, 49 ; fireworks and gunpowder manufacturers, 52 : (XIX.) blanket weavers and sellers, 48 ; shawl and cashmere cloth dealers, 107 ; silk weavers, 1,000 ; silk dealers, 62 ; weavers and sellers of gold cloth (*kamkhwal*), 137 ; silk and gold thread twistors, 870 ; cotton-carders, 43 ; weavers, 4,239 ; calico printers and dyers, 269 ; cloth merchants (*bazār*), 611 ; braid and fringe makers, 156 ; makers and sellers of caps, 45 ; tailors, 1,070 ; darners, 52 ; embroiderers, 82 ; shoemakers and sellers, 882 ; bangle sellers, 135 ; forehead spangle makers, 732 ; washermen, 642 ; barbers, 635 ; (XXX.) milk-sellers, 44 ; butchers, 246 ; corn and flour dealers, 2,008 ; corn grinders, 61 ; confectioners (*halwāt*), 699 ; grocers and fruiterers, 724 ; gram parchers 366 ; tobaccoists, 214 ; *hukka* tube and *hukka* makers, 50 ; makers of fire-balls (for lighting *hukkas*) 16 ; native spirit distillers and vendors, 205 ; betel leaf and nut sellers, 651 ; condiment dealers (*pansārī*), 79 ; perfumers, 48 : (XXXI.) dung fuel sellers, 516 ; tanners and leather workers, 80 : (XXXII.) oil manufacturers, 522 ; timber, wood, bamboo, and hide dealers, 68 ; thatching grass sellers, 249 ; wood cutters, 422 ; wood turners, 182 ; bamboo and cane workers, 100 ; grass-cutters and sellers, 95 ; leaf plate makers, 52 : (XXXIII.) stone-cutters, 387 ; brickmakers, 42 ; excavators and road labourers, 117 ; earthenware manufacturers, 674 ; glass blowers and sellers, 610 ; water-carriers, 532 ; dealers in precious stones, 58 ; cutters and polishers of precious stones, 303 ; gold and silver smiths, 974 ; gold and silver leaf makers, 96 ; gold and silver lace makers and sellers, 509 ; embroiderers in gold thread, 390 ; gold and silver smiths' waste collectors (*nidriā*), 53 ; tinmen (*halugar*), 84 ; braziers and coppersmiths, 690 ; wire drawers, 1,838 ; blacksmiths, 708 ; iron mongers, 104 : (XXXIV.) general labourers, 9,457 ; contractors, 78 ; overseers, 57 ; writers (*muharrir*), 425 ; persons of undefined service (*naukari*) 3,439 ; pensioners, 271 : (XXXV.) beggars, 4,431.

The city of Benares was originally known by the name of *Kāśī* or *Kāśidā*, meaning splendid ; and up to the present day devout Hindūs speak of coming to end their days in *Kāśī* for the sake of *kāśtvās*, i.e., the benefit presumed to be derived from dying in the holy city and the efficacy of funeral rites therein performed. The Hindūs believe that by the mere act of dying in Benares a man obtains eternal salvation, because Mahādeo himself reads the *ūtrak mantra* to the dying man, a favour which no other place in the world can claim. The modern name Benares (Banāras is a corruption of the Sanskrit Vārānaśi [Sherring's *Sacred City*, p. 34] Vārānaśi comes from *var*, best, and *anas*, water [Wilson's *Sanskrit Dictionary*, 753] ; and this derivation of the name may be considered appropriate.² But Sherring and Prinsep derive it from the fact of the city being built between the Barnā (Varanā) and Asi nādis [Sherring's *Sacred City* ; Prinsep's *Benares Illustrated*] Another derivation current among the natives (specially Muhammadans), and perhaps worthy of mention, is from the

¹ But see p. 100 for a different derivation of *Kāśī*.

² See p. 100.

name of Rájá Banár, possibly a mythical ruler of Benares, who is supposed by the natives, even now, to have been a powerful king who built his fort at Rájghát, and under whose powerful protection the city extended to the Asi *nálá*. This agrees to some extent with Sherring's and Prinsep's interpretation of the name, for Rájghát is at the junction of the Barná and the Ganges; but it is possible that the earlier Persian historians, not knowing the name of the Hindú ruler of Benares, called him Rájá-i-Banáras (راجة بنارس), and by some mistake or accident the final letter 's' (س) disappearing, the people commenced calling him Rájá Banár.¹

The position of the city has been frequently changed. During the supremacy of the Buddhist religion, it occupied the site of Sárnáth; while at a later period it stood north of the Barná. The remains of Muhammadan mosques and tombs show that during the Muhammadan period the site of the city lay to the north of the present city, the frontage of which faces the Ganges alone.

The city can be approached both by land and by water. In former years steamers and large vessels could come up the Ganges, but the gradual silting up of the river lower down has so far impeded its navigation as to render it impracticable for boats of large size. The East Indian Railway has a branch line from Mughal Saráí junction to Rájghát on the right bank of the river on the opposite side of the city. There is a bridge of boats now maintained by the Oudh and Rohilkhand Railway, which has a temporary line from the cantonment station to Rájghát close to the bridge of boats; and a ferry is kept up by the company during the rains. This company's line runs in from Lucknow and Jaunpur, and Benares is at present the terminus; but a bridge across the Ganges at Rájghát close to the bridge of boats is now in course of construction, and the line will then run down to Mughal Saráí, and there join the East Indian Railway. Benares is on the Grand Trunk Road, which enters at Rájghát and turns west through the city; the Jaunpur road comes in from the north-west and the Gházipur and Azamgarh roads from the north. Access to the city across the Barná is had by bridges, one of stone and one of iron. The Chamár road runs along the right bank of the river through Rámnagar and comes out opposite the centre of the city.

The bridge which is being constructed over the Ganges at Benares by the Oudh and Rohilkhand Railway Company will, when completed, establish through communication between the Oudh and Rohilkhand and East Indian Railways. The through traffic by these railways *via* Benares at present crosses the river by a boat-bridge in the

¹This explanation of the origin of the name Rájá Banár is accepted by Rájá Siva Prasád, C. S. I.

dry season, and in country boats during the rains, and the double transshipment involved is a great hindrance to traffic. The permanent railway bridge will consist of seven spans of 356 feet, with an extension on the south bank of nine spans of 114 feet. The girders will be of steel. The flooring of the bridge at rail level will be adapted to ordinary wheel traffic, and will be carried on the lower boom of the large, and on the upper boom of the small, spans. A clear headway of 25 feet will be given above the estimated highest flood-level.

Benares is not defended by any works, nor is it a walled town. During the Mutiny a fort was erected on the Rājghāt plateau, which is not now maintained. The plateau is now occupied by the Oudh and Rohilkhand Railway, and will remain so during the building of the bridge across the Ganges. The permanent extension to Mughal Sarāi will run through this elevation. From its situation, commanding as it does river, Grand Trunk Road, and city, and as it will in future the railway bridge also, this spot is the key to Benares, and the one drawback to its being selected for defensive works is its unhealthiness.

Benares, situated as it is on a curve of the Ganges, is favourably viewed from the opposite bank. The view thus obtained is exceedingly magnificent, and for picturesqueness and grandeur it could hardly be surpassed. "Extending for three or four miles along the left bank of the Ganges," writes the Rev. M. A. Sherring,¹ "its towers, temples, mosques, balconies, palaces, pillars, friezes, architraves, and domes, of solid stone, stretching out in the far distance, with a happy blending of Hindū and Saracenic styles, and rising above a lofty cliff of upwards of a hundred feet in height, from the summit of which a multitude of *ghāts* of great massiveness and diversity descend to the bed of the sacred stream, present a prospect of a most picturesque character, whose surpassing loveliness delights and well-nigh fascinates the beholder." The buildings rise above the bank to a height of 40 or 60 feet, and possess five, six, and even seven stories; and conspicuous in nearly the centre of the town stands the mosque of Aurangzeb, with its feathery minarets 146 feet in height. The river is ordinarily somewhat less than half a mile in breadth, but in the rains it increases to nearly a mile, and at this season it has a depth of ninety feet and a current running at the rate of eight miles an hour.

Writing of Benares as it was at the close of the last century, Macaulay described it as "a city which in wealth, population, dignity, and sanctity, was amongst the foremost of within.

¹ Sherring's *Hand-book for Visitors to Benares*, p. 12.

Asia.¹ The description is for the most part true at the present day, and the chief characteristic of the city is still its religious sanctity. Upwards of two hundred thousand human beings are crowded into a labyrinth of lofty alleys, rich with temples and shrines raised by the followers of Brahmanism. The sacred quarters of the city are crowded with mendicants of the different Hindú sects; and the schools and temples attract throngs of the religious of the Hindús from every quarter of India in which the Brahmanical faith is known. The city is crowded with temples, and it is the custom not only to deposit an image in each temple, but to ornament its portico, walls, and enclosure with numbers of idols, to whom not unfrequently the same homage and devotion is offered as to the patron deity of the temple. The city is entirely given up to idolatry, and it matters little to the Hindú in Benares what form it is to which he offers his adoration. The abundance of idols and shrines throughout the city is apt to make its appearance somewhat unpleasing to anyone who is not a follower of the religion to which it is devoted, and the congregation within its walls of so many of the illiterate and needy followers of Brahmanism from all parts of India has naturally retarded the adoption of the most approved sanitary ideas. Communication is still mostly by means of narrow lanes, and there are but few wide roads, the principal ones being merely continuations of the main entrances to the city from out-stations, terminating usually at some noted *ghát*.

There are 355 *muhallas* in the city; a list of these and of the derivation of their names has been prepared by Rájú Siva Prasád, C.S.I., but the great length to which it runs prevents it being given here in full. A few of the names that appear of more than usual interest can alone be given:—

Ādi Bishweshwar	...	...	From the temple of Ādi Bishweshwar (the first Bishweshwar).
Agnishwar Ghát	...	...	From the temple of Agnishwar Mahádeo situated on the bank of the Ganges.
Aminá-kí-Mandaví	...	...	From the market place (<i>mandaví</i>) said to have been built by Ghulám Aminá [governor of Benares during the time of Husain Sháh Sharquí, ruler of Jaunpur].
Annapúrná Ganj	...	...	The granary of Annapúrná, goddess of food.
Así Sangam	...	...	Junction of the Así (with the Ganges).
Bábur Shahíd	...	...	From the tomb of the <i>Shahíd</i> (martyr) Abdúl 'Alí Khán, governor of Benares in the reign of Bábar, and supposed to have been killed by mutineers.
Bákarabad	...	...	Said to be named after Muhammad Bákar [governor of Benares, during the reign of Sultán Kutb-ud-dín Albak].

¹ Macaulay's *Warren Hastings*, p. 53.

Burá Munim-ud-daulá ...	...	Munim-ud-daulá's enclosure. [It is said that in the reign of Sháh 'Álam, Nawáb Munim-ud-daulá, who was sent as an ambassador to Ahmad Sháh Durání, built an enclosure here.]
Bhandárfí Gali ...	...	The store-house lane. [Rájá Banár, the legendary king of Benares, is fabled to have had his store-house (<i>bhandár</i>) in this quarter.]
Brahma Nál ...	...	From the temple of Brahmá who is supposed to sit on the stalk of the lotus (<i>nál</i>).
Bridhkál or Bidhkál ...	...	From the temple of Bridhkál Mahádeo. [There is in this quarter a well of mineral water much used by sick Hindús, who say its medicinal properties are owing to Dhanwantar, the physician incarnation of Vishnu, having, at the time of his departure to Paradise, thrown his medicine-chest or bag into the well. The water was analysed by Mr. J. Prinsep, and an account of it is given in the Asiatic Journal.]
Chauk Kuhná or Puráná Chauk ...	...	The old square. [It is said that when Rájá Todar Mal was the finance minister of Akbar, this was a <i>katrá</i> , or market-place, called after his name, and that the English converted the <i>katrá</i> into a <i>chauk</i> (square) and called it <i>Chándní Chauk</i> . When the new <i>chauk</i> was built, the people called this the old or <i>puráná chauk</i> .]
Chausattí Ghát ...	...	From the temple of Chausattí Deví.
Chausattí Bázár ...	...	From the temple of the goddess Chausattí.
Dará Shikoh ...	...	Called after Dará Shikoh, son and heir-apparent to Sháh Jahán.
Dasáswamedh ...	...	From <i>das</i> (ten), <i>aswa</i> (horse), and <i>medh</i> (sacrifice). Mahá-rájá Devadás is said to have here performed the ten-horse sacrifice.
Gáighát ...	...	From the stone statue of a cow. The <i>ghát</i> is used as a watering-place for cattle.
Gáighát Machhodrí ...	...	From the name of a tank called after the Hindú goddess Machhodrí.
Ganesh Mahál ...	...	From the temple with the statue of Ganesh.
Garbásí Tolá ...	...	A supposed corruption of <i>garh Banárasí tolá</i> . [The legend is, that Sayyid Tálib 'Alí, when governor of Benares in the reign of Rájá Jaichand of Kanauj, built a small fortress (<i>garh</i>) in this place, and as he was called Banárasí (<i>i.e.</i> , of Benares) the place was called Garh Banárasí.]
Govindpurá Kalán ...	...	Founded by Dalel Khán, governor of Benares in the reign of Mahárájá Govind Chand of Kanauj, and called by him after the name of his sovereign.
Gyánbápfí ...	...	The well of knowledge. [This is the well into which Vishweshwar fell to save himself from the hands of the iconoclast Aurangzeb. So much rice and flowers are

			daily thrown into the well, that it has obtained an unenviable reputation for its impurities.
Hájidaras ...	...	...	Inhabited by Háji Idrís, governor of Benares during the reign of Sultán Ghiás-ud-dín Balban. Háji Idrís has now been corrupted into 'Hájidaras.'
Hanumán Phatak ...	...	...	Hanumán's gate. From the temple of Hanumán '[built by Tulsi Dás, a celebrated <i>fakír</i> , who also built the gate to the market.]
Hauz Katorá ...	...	...	From <i>hauz</i> (a reservoir) and <i>katorá</i> (a cup). The story current among the people to account for this name is that during the reign of Farukhsiyar, Nawáb Mámur Khán, governor of Benares, built a house with a marble reservoir, in this quarter, and one day he ordered his courtiers to pour a cup of milk each into the reservoir before dawn. Each of the latter imagined that his other compeers would pour milk, and if he alone poured a cup of water the trick would not be detected, and accordingly all of them poured water instead of milk.
Husainpurá ...	...	...	Said to have been populated by Husain Khán [son of Daul Khán, governor of Benares in the reign of Vijay Chand, ruler of Kannaúj].
Jalál-ud-dínpurá ...	...	...	From Jalál-ud-dín Ahmad [governor of Benares in the reign of Ghiás-ud-dín Tughlak].
Jamál-ud-dínpurá ...	...	...	Said to have been founded by Sayyid Jamál-ud-dín [governor of Benares at the time of Saháb-ud-dín Ghorí's invasion].
Kálbhairó ...	...	...	From a temple of Kálbhairó.
Kámeswar Mahádeo ...	...	...	From the temple of Kámeswar Mahádeo.
Kuranghantá ...	...	...	From a sacred Hindu tank so called. [Karanghantá comes from <i>karan</i> (car) and <i>ghantá</i> (bell); and the local legend which accounts for the name is, that the founder used to put on a pair of bells as earrings when he went out to beg for funds to make the tank.]
Kásipurá ...	...	...	From the temple of Kásideví, goddess of Kási [Kási being the old Sanskrit name of Benares, it is possible that at one time the city or its main part was confined to this <i>muhallá</i>].
Katchar ...	...	...	So called, it is said, because on the site of this quarter there was formerly a jungle which was cut (<i>kat</i>), and the place rendered fit for habitation.
Kátrágali ...	...	...	Formerly inhabited mostly by Kátrás [a caste of Markat-tas].
Khwájápurá ...	...	...	From Khwájá Muhammad Sálíh 'faujdár or military officer during the reign of Jahángír.
Khwájá Sarái <i>alias</i> Khojwá		...	From the sarái and bázár founded by Khwájá Jahán called Sultán-ul-Shark (king of the east), governor of Jaunpur. The correct name has been corrupted into Khojwá.

Kúchá Bhát	...	...	Formerly mostly inhabited by Bháts, professional Hindú bards. This quarter was formerly called Amritkeshwar from the temple of that name, and the western part of it is now called <i>Phátak Rájá Dálchand</i> .
Kúchá Vindhyaáchal	...	...	From the temple of Vindhyaáchal.
Kúthan Shahíd	...	...	From the tomb of Muhammad Kutb-ud-dín <i>alias</i> Kutban, who accompanied Sayyid Sálár Mas'úd Gházi to Benares during the Ghaznawí expedition in India.
Lachhmí Kund	...	...	From the temple of Lakshmi, which stands on a tank (<i>kund</i>).
Madhmíshwar	...	...	From the temple of Madhmíshwar (the centre of Benares) Mahádeva.
Mádhó Rái	...	...	The famous temple of Binda Mádhava described by Tavernier stood here; it was demolished by Aurangzeb, who built the present mosque on its site, the minarets (about 150 feet high) of which are still called <i>Mádhava Rái ka Dharahra</i> .
Maldágin	...	...	From the name of a tank within the municipal garden. [Maldágin is a corruption of Mandákiní, a river in Paradise, supposed to be the mother of the Ganges.]
Manikarniká	...	...	Lit., 'earring.' The legend is that an earring of Mahádeo's wife was here stolen by a demon, who was killed on the spot by the deity, and the earring restored.
Mán Mandir	...	...	From a temple, a house, and <i>ghát</i> built by Rájá Mán Singh of Jaipur [The house contains the famous observatory.]
Mánsarwar	...	...	From a tank called Mansarovar dug by Rájá. Mán Singh of Jaipur.
Misr Pokhra	...	...	From a tank (<i>pokhra</i>) fabled to have been built by Krishna Misr, during the reign of the legendary Rájá Banár.
Nandesar	...	...	From the temple Nandeswarí Deví situated within a bungalow of the mahátájá of Benares.
Nátí Imlí	...	...	From a tamarind tree in this quarter when it was first peopled. (The tree is still in existence.)
Patní Tolá...	...	...	Quarter of Rájá Patní Mal (the grandson of Rájá Khajálirám, subadár and governor of Patna).
Pichás Mochan	...	...	From a tank called Pichás Mochan. (Correctly Pishách. Mochan.)
Rájápurá	...	...	Said to have been peopled by Rájá Rájpal, son of Rája Bhápal of Benares.
Rání Kuán...	...	...	From a well supposed to have been dug by the wife or <i>rání</i> of Rájá Todar Mal.
Salárpurá	...	...	From the tomb of Sayyid Mas'úd Gházi, better known as Gházi Miyán.
Sapt Sagar...	...	...	Lit., 'seven oceans,' so called from the name of a well situated in the <i>muhallá</i> .
Siddheshwar	...	...	From the temple of Siddheshwarí deví (goddess).
Sikraul	...	...	From the name of a village in the suburb of the city. [The whole civil station is called by this name.]

Sivāla	...	...	...	Lit., 'the temple dedicated to Siva.' [The <i>ghāt</i> and the temple above it were built by the forefathers of the present mahārājā of Benares.] In this quarter is the residence of the Dehli princes.
Taksāl	...	...	...	It is said that during the Muhammadan rule in India the Government mint stood in this quarter.
Thatheri Bāzār	...	...	...	Brazier's market. The Benares brass ware is made here.
Til Bhāndeshwar	...	...	...	From the temple of Til Bhāndeshwar Mahādeo. [The illiterate believe that the idol grows daily by the height of a <i>til</i> (sesamum) seed].
Tilochan	...	...	...	From the temple of Tilochan, properly Trilochan Nāth, i.e. 'the three-eyed Mahādeo.'
Tirpur Bhairavī	...	...	...	From the temple of the goddess Tripur-Bhairavī.
Usmānpurā	...	...	...	Named after Usmān Khān, governor of Benares, during the reign of Sher Shāh.
Vishweshwar Nāth	...	...	...	From the temple of Vishweshwar or Vishwa Nāth (lord of the universe)
Zergūlar	...	...	...	Lit., 'under the <i>gūlar</i> or wild fig tree.'

Benares is undoubtedly a city of very great antiquity, but there are no Antiquities and modern means of fixing even approximately the date of the religious buildings. foundation. It is regarded by the Hindús as coeval with the birth of Hindúism, and is frequently alluded to in the ancient Sanskrit writings. Its early importance is shown by the fact that Gautama selected it as the base from which to preach the new faith of Buddhism in the sixth century before Christ, and the city must therefore have been famous for at least twenty centuries. In historical times it has ever been, whether the dominant religion has been Hindúism, Buddhism, or Muhammadanism, the religious centre of India. Hindúism was ousted by the faith of Buddha, and again reasserted itself on the decline of the latter religion, only to be in turn replaced by Muhammadanism on the capture of the city by Muhammad Ghorí in 1194 A.D. For nearly six hundred years the Muhammadan religion retained its ascendancy, till a local Hindú family, rising to power under the nawáb wazírs of Oudh, succeeded in bringing about the restoration to supremacy of the ancient faith.

It was the policy of the followers of each of these religious systems to eliminate, as far as possible, all traces of the faith which Buddhist remains. had existed before, and in consequence the relics of the temples built during the ascendancy of each religion are few. Ala-ud-dín is said to have boasted that he had destroyed a thousand Hindú temples, and Aurangzeb is responsible for the destruction of nearly all the rest. From this iconoclasm and the natural process of decay, it has resulted that no

traces of any pre-Buddhist buildings can be found. On the north and north-east of the city Buddhist remains are found, the principal being the ruins of the vast monasteries of Sárnáth lying about $3\frac{1}{2}$ miles north-east of the city, of which an account will be given in the article on Sárnáth.

In the *Alipur muhallá*, in the north-west corner of the city, there are some undoubted Buddhist remains on the edge of the tank known as the Bakariyá Kund. On the western side of the tank is a large breastwork, on the stones of which are masons' marks similar to those found on the stones at Sárnáth. On the terrace there is a building now occupied by Musalmáns. The beams and slabs forming the roof are in some cases nine feet in length; and the roof is supported by three rows of immensely thick columns, the outer wall on the western side being strengthened by a buttress of stone 14 feet wide and 15 feet high. In front of this building are two terraces, one above the other, and beyond these another terrace, now isolated, but evidently connected with the others at some former time. On the eastern side of the tank, running parallel with it, is a mound 220 feet long by 90 broad, which might have been mistaken for the mud thrown up when excavating the tank were it not for remains of undoubted Buddhist origin. The vast extent over which the terraces extend, and the strength of the only extant building, tend to show that a large monastery must have existed here when Buddhism was the dominant religion.

In the Rájghát fort there are also traces of other Buddhist remains. A Muhammadan mosque has been built of the materials, and the large number of stones sculptured with Buddhist devices prove that Rájghát fort, previously the residence of Hindú rulers, was the site of a Buddhist *vihára*, or monastery. In many other parts of the city, chiefly in the northern part, ancient Buddhist remains are found, and it is possible that in the future the site of other monasteries may be determined.

There are only a few buildings extant that have remained unchanged since the mediæval Brahmanical period. The principal of these is the temple of Briddkál on the northern side of the city. The legends connected with the temple ascribe to it a much older origin, and attribute to it the power of healing disease and prolonging life. The actual date of its erection is unknown, but it is evidently of great antiquity.

There are more relics of the supremacy of the Muhammadan religion than of that of the ancient Hindúism or Buddhism. The Muhammadan buildings, smallness and insignificance, from an architectural

point of view, of most existing Hindú temples is the result of the destruction of all important Hindú fanes by Aurangzeb, and of the difficulties put in the way of devout Hindús who wished to erect temples to their deities during the reign of Muhammadan rulers. It was when the power of Muhammadan rulers in India was beginning to wane that the present Hindú temples were rebuilt, mostly from old materials, and in many cases even with Buddhist remains.

The two principal mosques are the mosque built by Aurangzeb near Panchgangá Ghát known as Mádhudás-ká-Deohrá. The building is on the edge of a cliff which is breasted with ponderous stonework forming steps leading down to the river ; the mosque itself, now hardly used, is not of much beauty or of great size ; but its minarets are a prominent feature in Benares, and are of singular beauty and elegance. They are 146 feet high and only $8\frac{1}{2}$ feet in diameter at the base, and are 15 inches out of the perpendicular.

The Gyánbápi Masjid, built by Aurangzeb on the ground cleared by demolition of the former temple of Bisheshwar, the spot most venerated by Hindús, is a speaking testimony of the hatred felt by the Muhammadan ruler, and his evident wish to hurt the feeling of the Hindús. In the front elevation is a row of pillars of Hindú or Buddhist origin, probably the spoils of some demolished temple. The Hindús now claim the courtyard between the mosque and wall as their own, and allow only one entrance to Musalmáns going to worship, this entrance being at the side of the wall. The close neighbourhood of the rival mosque and temple has resulted in frequent disputes between Hindú and Muhammadan partisans.

The only non-religious building that has any claim to antiquity is the celebrated Mán Mandir observatory, built in 1693 A.D. by Rájá Jai Singh of Amber, who reformed the calendar for the emperor Muhammad Sháh. Pandit Bápu Deva Sástrí, C.I.E., has written an interesting account of this building, and describes the instruments, which are now mostly out of repair, in detail. The following are the principal of them :—

1.—A mural quadrant (*bhitti yantra*) the height of which is 11 feet, its length 9 feet $1\frac{1}{4}$ inches, and its breadth 1 foot and $\frac{1}{2}$ inch. By means of it the sun's greatest declination and the latitude of the place can be determined.

2.—A gnomon termed *yantara-samrát*, 'prince of instruments.' This gnomon is just in the plane of the meridian ; it is 4 feet 6 inches broad and 36 feet long, sloping and pointing to the north pole. On each side of the gnomon

are arcs of a circle divided in *ghátis* of six degrees, each of which are again sub-divided into six parts. This gnomon acts as a sun-dial.

3.—Near this sun-dial is a smaller mural quadrant.

4.—To the east of this instrument is an equinoctial circle made of stone; the diameter of the circle is 4 feet $7\frac{1}{4}$ inches.

5.—Again to the east is a smaller sun-dial.

6.—Near this instrument is one called a *chakragantra*, a circle of iron turning on an axis fastened to two walls, and pointing to the north pole. This is to show the declination of any star or planet. This instrument is much the worse for wear, and is wanting in some of the parts of which it originally consisted.

7.—To the east of this is an azimuth compass called a *sigansá yantra*. In the centre is a cylindrical pillar 4 feet 2 inches high, the diameter of which is 3 feet $7\frac{1}{2}$ inches; round this pillar is a circular wall 7 feet $3\frac{1}{2}$ inches. From it the breadth of the wall is 1 foot 6 inches, and its height just equal to that of the pillar. At a distance of 3 feet $2\frac{1}{2}$ inches from this wall is another circular wall 2 feet $\frac{3}{4}$ inches broad, and twice the height of the inner wall. The upper part of both walls is graduated into 360 degrees, and shows the points of the compass with iron spikos to work the cardinal points.

8.—To the south of this instrument is another equinoctial circle, 6 feet 3 inches in diameter, from which the marks are totally effaced.

The later buildings of interest include some of the numerous temples, wells, and *gháts*: all of these lay claim to be erected on spots famed for some deed of one of the numerous Hindú deities, and though of some age have all been built or rebuilt since the Muhammadan era.

Of temples first in point of religious veneration comes that of Viseshvár or Bisheshwar dedicated to Síva. Bisheshwar is the principal Hindú deity in Benares, and all the inhabitants of Benares and the vast crowd of pilgrims that annually visit Benares come to worship at his shrine. The temple is not of striking dimensions, being only 51 feet high; nor has it any great pretension to beauty or delicacy of architecture. The temple is called by Europeans the Golden Temple, as the large dome of the quadrangle and the spire of the temple of Bisheshwar itself are covered with plates of gilded copper. The expense of gilding the dome was for some time borne by Rámjít Sinh of Láhor. Bisheshwar as king rules by a deputy called Bhairo or Bhaironáth, who is a sort of police magistrate of the city. His agents are stationed all along the Panchkosí Road, and are the idols

and gods in the temples, who are supposed to act as watchmen, keeping enemies off the sacred building, and sending reports to Bhaironáth.

The temple of Bhaironáth was only built about 50 years ago by Báji Ráo of Poona, but it was built on the site of another temple to the same god, which was pulled down to admit of the present structure, which differs little from any ordinary temple, being built.

The temple of Annapúrná, the supplier of food, is much frequented by worshippers, probably owing to the dole of grain which is distributed there daily. The present building was erected in the last century by the ríjá of Poona ; it has a tower and dome supported by pillars, carved and ornamented in the usual Hindú style. In the quadrangle of this temple are shrines at each corner dedicated to the Sun, Gauri Shankar, Hanúmán or the monkey god, and the elephant-headed Ganesh respectively.

The temple of Ádi-Bisheshwar is about 150 yards from the temple of Bisheshwar, and derives its name from being dedicated to Ádi-Bisheshwar, i.e., "the primeval lord of all." The building is about 60 feet high and is surmounted by a dome.

The temple of Durgá, with its fine tank, is situate at the southern end of the city and was built during the last century by the Marhatti Ráuí Bhawání. Lying as it does out of the crowded part of the city, where land is available at less cost, it has a fine tank, and quadrangle larger than that of most Benares temples. The main entrance is on the western side, in front of which near the road is a modern *naubat-kháná*, standing on twelve neatly carved pillars and open on all sides. On either side of the *naubat-kháná*, but more retired from the road, are two small temples. Between these temples are two stone pillars, one on the left hand side of the entrance to the temple about ten feet high, surmounted by a large figure of a lion sitting on its haunches. The other pillar is the altar, which, about two feet high, stands directly in front of the entrance. On it the heads of sacrificed animals are placed. Inside the quadrangle, in front of the idol, are two figures of lions more than life size, and under the dome, which is richly sculptured, sits the idol. In the alcoves around the quadrangle are several other idols, and the whole place is infested with troops of monkeys, said by natives to number 3,000 ; this estimate is, however, most probably above the real number.

Besides the temples of Benares, many *gháts* and wells are accredited with great sanctity, and there are also tanks to which pilgrims flock to bathe. The legends connected with these places relate to incidents said to have happened centuries ago ; but none of the

gháts are very old, the destructive action of the river being constantly at work, so that no *ghát* lasts for more than a few generations at most. The principal *gháts* are five in number :—

1. *Así Sangam*.—The junction of the *Así* and *Ganges*, at the southern boundary of the city.

2. *Dasáswamedh*.—There is a legend that *Brahmá* at the instigation of *Síva* performed the celebrated ten-horse sacrifice here, hence the name of the *ghát*.

3. *Manikarniká Ghát*, the holy burning-place of *Hindús*.

4. *Panch Gangá Ghát*. Supposed to be the confluence of five sacred rivers: the *Dhútápápá*, *Jarnanadi*, *Kirnanadi*, *Saraswatí* and *Gangá* (*Ganges*). Of course only one, the *Ganges*, is visible.

5. *Bárna Sangam*.—The junction of the *Bárná* and *Ganges*.

Amongst other *gháts* worthy of notice *Kedár Ghát*—the *rájá* of *Nágpúr's ghát*—and *Síndliá's Ghát* may be mentioned. The last is, however, now fast disappearing, although not yet finished, as inadequate foundations were given to the lacemont piles.

Of sacred wells may be noted—

1. The *Gyán Bápi* or *Gyán Kúp*, between the mosque of *Aurangzeb* and temple of *Bisheswar*, in which the god *Síva* is supposed to dwell. The meaning of the name is ‘well of knowledge.’

2. *Amrit Kund* or *Kúp*, *i.e.*, ‘well of immortality,’ the water of which is held to be of great efficacy for the cure of skin diseases, including leprosy.

3. *Nág Kúp*, *i. e.*, ‘serpent’s well.’ This well is doubtless of great antiquity, and the ward in which it is situated in the north-western part of the city, takes its name from it. An annual *melá* is held here; persons bathe in this well as a safeguard against snake bites.

Of sacred tanks three may be specially noted—

1. *Manikarniká*, near the *ghát* of that name. It is the duty of all pilgrims to bathe at this well.

2. *Pichás-Mochan*, or deliverance from demons. All persons living in *Benares* bathe here once a year, as also pilgrims, when they come, as a precaution against evil spirits.

3. *Agastya Kund*.

In the city the modern buildings are few in number. The Prince of Wales’ Hospital is situated on the main road to *Ráj-ghát* from cantonments in *muhallá Dínánáth-ká-golá*. It is so called because the foundation-stone of the building was laid by His Highness the Prince of Wales in 1877. It was opened in 1881 by His Excel-

Modern buildings: Prince of Wales’ Hospital.

lency the Viceroy ; and consists of a main building facing the south and divided into two equal halves, one used for the male out-door patients alone, and the other for the females and children. In this building, towards the back, is a large hall called the operating ward, in which all the principal operations are performed. From this main building extend two wings composed of four wards on each side, the wings joining with each other towards the back of the hospital, and enclosing a large, very nearly circular, plot of ground in the centre left open in order to improve ventilation in the wards. In the western wing male in-door patients, and in the eastern females and children alone, are accommodated. The first ward in each side is used for surgical cases, the second for medical, the third for eye cases, and the fourth for contagious diseases. Situated close to the Wards for contagious diseases and towards the north is the *post-mortem* examination room. Thus, there are altogether nine wards, including the operating ward and excluding the *post-mortem* room, in which 76 patients can be accommodated, *viz.*, 40 on the male side, and 36 on the female and children side. Besides these, there are ten separate places for the accommodation of patients wishing to live with a friend or relative ; in each of these there is accommodation for one patient and one or two friends. The main building is called the Mahārājā of Benares' Ward ; the first ward on the male side is called the Vizianagram Ward, the second the Sayyid Ahmad Ward, and the third the Rājā of Bānsī Ward ; the first ward on the female side is called the Sāh Gopāl Dās Ward, the second the Sāmbhu Narāyan Ward, and the third the Patnī Mal Ward ; the two wards for contagious diseases are called the Guru Dās Wards.

The Town Hall, built at the sole expense of His Highness the late Mahārājā of Vizianagram, is a fine building, the style being mixed Hindū and Gothic. It is situated facing a garden planted on a reclaimed spot of ground in muhallā Maidāgin. It contains a fine hall, suited for public meetings and entertainments, and well arranged court and committee rooms for the use of the special magistrates, who hold their courts in the buildings. From the terraced roof of this building a bird's-eye view of the city can be obtained ; but the streets are so crowded and narrow that the view obtained is necessarily very incomplete and misleading.

The Government College is described by the late Rev. M. A. Sherring as
 Government College. "a noble Gothic structure, of the perpendicular style, faced with Chunār free-stone." It was completed in 1853, and cost Government £12,690. This is exclusive of large sums given by private individuals, both European and native. The names of these gentle-

men are inscribed on the portions erected at their expense. The building is regarded by some as one of the most imposing yet erected by the British in India. Its architect was the late Major Kittoe. The centre tower is 75 feet high; the nave, 60 feet long, 30 feet wide, and 32 feet high; and the transept, 40 feet long, 20 feet wide, and 32 feet high. At each corner are smaller towers, connected by open arcades. North of the college, within its surrounding grounds, is a monolith pillar of red sandstone, $31\frac{1}{2}$ feet high, which was discovered at Pahládpur in the Mahálich parganah of the Gházípur district, and was placed here by order and at the expense of Mr. Themason, late Lieutenant-Governor of the North-Western Provinces. It bears an inscription, somewhat defaced, in the Gupta character, a translation of which has been given in the Gházípur memoir (p. 54). On the east of the college grounds is a considerable collection of carved stones brought from Sárnáth, Bakariyá Kund, and other places in the neighbourhood.

The principal *sardis* are one at Aurangábád, one near the *Chauk* (Tati Saráí); and one at Rájghát near the Grand Trunk Road at the entrance to the city. These three *sardis* are all of considerable age, and are of the form seen in almost all cities in India, *viz.*, a large square, round which are rooms for the travellers. Each has the usual pretentious gateway so often seen in similar buildings. There is also a *dharamsála* at Rájghát, on the south side of the river, built by Rái Naráyan Dás for the convenience of travellers; but as most visitors to Benares come into the city by rail and cross over by ferry or bridge of boats, this institution is not much used now.

There are two bridges over the Barná, one a stone bridge of three spans on the Grand Trunk Road, connecting the civil station with cantonments and leading to the north side of the city; and the other an iron bridge at Chaukághát, connecting the Azamgarh and Gházípur roads with the heart of the city.

Civil lines. The principal buildings in the civil lines are:—

- (1) Rájá Kálí Shankar's Asylum, a collection of small houses for the accommodation of blind and leprous pauper patients, which is supported by the funds left by Rájá Kálí Shankar, assisted by a grant-in-aid from Government.
- (2) The Government divisional lunatic asylum.
- (3) The central jail.
- (4) The district jail.

- (5) The office of the commissioner and agent to governor-general.
- (6) The collector's office and revenue and magisterial courts. The treasury, tahsílí, municipal, district engineer's and police offices are in the compound. This building, which has been lately enlarged, was formerly used as the residency.
- (7) The sessions judge's court and offices, with which are joined the courts of the subordinate civil judges.
- (8) The London Mission Institute, a large school affiliated to the Calcutta University.

The troops stationed here comprise one half-battalion of British Infantry, a battery of Artillery, and 6 companies of Native Infantry. The buildings necessary for the accommodation of these troops, residences for the officers, two hotels, the church, and *sadr bázár*, are the only ones in cantonments.

Ne artificial drainage exists, but the sanitary condition of the civil lines and cantonments is fairly satisfactory. The houses are, with the exception of those in the *sadr bázár*, enclosed in separate compounds. The sanitation of the city is not so good. In most of the lanes of the city, drains run underneath the stone pavement and receive the impurities of the adjacent houses. Some run into vacant spaces, such as the *Beniya* and *Bhúlotan Taláo*, and some find their way in a larger drain running into the river at *Dasáswamedh Ghát*. The drainage of the city must be pronounced extremely imperfect, and it is a wonder that serious epidemics do not more often occur. This state of affairs has not been unnoticed, and various schemes have been proposed to effect a radical remedy. The difficulty of draining properly so large and crowded an area is self-evident, the expense must be considerable and the engineering obstacles not slight. An elaborate plan for draining and supplying the city with water has been prepared by the Government engineering staff, and is now (1882) under the consideration of the municipal authorities and Government, and there is no doubt that measures will soon be taken to permanently benefit the sanitary condition of the city.

The drinking water of the wells of the station was analysed by Dr. May in 1868. He reported water to be abundant in supply and good in quality, the depth from the surface being from 35 to 40 feet, and in the rains 30 feet. The physical properties of the water in all the specimens analysed after passing through filter paper were good with an alkaline reaction.

The literary societies of the city as well as its educational institutions have been noticed before (pp. 63, 64, 66). It is notorious that in Benares, devoted as it is to the pursuit of Hindúism, there is but little study of the *Vedas* now-a-days. There are two reasons to account for this : the first that the funds, by which the *pandits*, formerly engaged in this work, were supported, are now less liberally provided ; and the second that the *pandits* themselves have found other objects for the exercise of their talents.

Benares is not a manufacturing town. The only products for which it is famous are : (1) *kam-khwáb*, or cloth worked with gold and silver wire ; (2) brass-ware ; and (3) wooden toys. These articles are only purchased as luxuries ; the demand is therefore limited, and their production requires only a limited number of hands.

The production of *kam-khwáb* is naturally divided into three different processes : (1) the weaving of the silk goods ; (2) the working and preparing the wire ; and (3) embroidering the silk goods with the wire. Any attempt to value the goods thus manufactured from such statistics as are kept up by the municipality would inevitably prove fallacious. These goods are not exported except by one or two merchants. Most of these articles are sold to the Hindú visitors who come to see the holy city, and although of the vast influx of such visitors only a small percentage purchase these goods, in the aggregate a very considerable amount is thus disposed of. Unembroidered silk goods are also sold to some extent. There are no particular guilds solely engaged in this manufacture. The silk weavers are principally Muhammadans, but Kunbis, Ahirs, Koeris, Brahmans, Rájputs, and others who have learnt the work are also employed ; the only exception seems to be that the lower castes of Hindús are not much employed. The wire workers are principally taken from the Hindú castes above mentioned ; Muhammadans are also employed, but to a small extent. The following table shows the number of persons in detail employed in this industry : the numbers naturally vary, but the figures here given will give a fair idea of the number of workmen supported by it :—

Workers in gold and silver wire, &c, ... 4,068

Workers in silver wire (<i>bataiyá</i>)	...	...	...	796
Gold or silver wire drawers (<i>tár-kash</i>)	...	...	...	1,945
Wire beaters (<i>chaprat</i>)	...	...	...	514
Gold and silver lace makers	...	...	...	813
Total	...	...	...	<u>4,068</u>

<i>Silk-workers, &c.,</i>	...	1,861.			
Silk <i>dhoti</i> weavers (<i>ptāmbar</i>)	...	...	...	...	541
Polishers of silk thread (<i>dabkaiya</i>)	...	...	...	...	54
Repairers of silk cloths (<i>rafāgar</i>)	...	...	...	...	52
Silk threadmakers	...	...	...	...	661
Silk-workers	...	...	...	...	403
Silk cloth weavers	...	...	...	...	141
Workers of wire on silk goods (<i>zardozi</i>)	...	...	...	...	348
Silk cloth sellers	...	...	...	...	128
Bead fringe makers	...	...	...	...	123
			Total	...	1,861

Benares has been long celebrated, among Europeans especially, for a peculiar species of brass-ware. Ornamental vases, boxes, images and other articles are made and sold to travellers, but there is no large export trade. There is reason to fear that the industry has to some extent degenerated, since, as has been too often the case in India, the workmen not content with turning out articles of oriental design have taken to copying inferior European models. There is, however, a quaint beauty about the ware, when the design is oriental, though the industry is not characterised by any great fertility of invention. The elephant, horse, peacock, monkey, snake, and various kinds of leaf and flower make up the principal forms which it is sought to represent. The vessels having been made up, the outside is smoothened and the pattern indented by means of blunt chisels of various sizes; smaller parts, such as handles, knobs to covers, &c., are made separately and screwed on. In reality Benares is more the mart for this manufacture than the actual place where the articles are made, for the census papers only give 90 men engaged in this trade; the principal manufacturing place is Mirzapur. The trade is almost solely in the hands of the Kaserā caste.

The manufacture of wooden toys in Benares needs but passing notice. The toys are coloured and polished representations in wood of almost every article of household use among natives, and of European toys.

Benares is not a trading centre, though from its position at the junction of the two lines of railway, the East India Railway and Oudh and Rohilkhand Railway, it naturally results that a good deal of traffic passes through it. Sugar, indigo, and saltpetre find their way into the city from the surrounding district, but when the Ganges bridge is completed, they will mostly pass straight through for conveyance to some other centre. It can hardly fail to result that the trade of Benares will still

further decline. The chief imports into the municipality, according to the official statement, with the quantity or value imported in 1881-82, were as follows:— grain (1,624,582 maunds), refined sugar (76,891 maunds), unrefined sugar (99,526 maunds), *ghl* (23,651 maunds), other articles of food (Rs. 278,452), animals for slaughter (Rs. 69,779), oil and oil-seeds (22,871 maunds), fuel (Rs. 239,455), building materials (Rs. 215,323), drugs and spices (Rs. 283,784), tobacco (32,288 maunds), European and native cloth (Rs. 2,474,911), and metals (31,986 maunds.)

The municipal committee of Benares consists at present of 25 members, whereof six sit by virtue of their office and the remainder by election. The income of the municipality is derived chiefly from an octroi tax falling in 1881-82 at the rate of Re. 0-14-2 on net receipts per head of population. The total income in 1881-82 was Rs. 221,051 (including a balance of Rs. 30,193 from the previous year). The total expenditure in the same year was Rs. 156,518, the chief items of which were collection (Rs. 12,031), head office (Rs. 4,393), original works (Rs. 16,346), repairs and maintenance of roads (Rs. 21,424), police (Rs. 44,031), education (Rs. 2,701), lighting (Rs. 8,265), watering roads (Rs. 4,250), charitable grants (Rs. 2,893), conservancy (Rs. 26,814), and miscellaneous (Rs. 12,879).

All the religious fairs common throughout India are celebrated by the Hindú community in Benares, and call for no special notice here. A list of the largest fairs is annexed, and an account of two fairs of local importance, *viz.*, the Burhwá Mangal and the Bharat-Miláp, is also given. For a more detailed account of the fairs celebrated in the city the reader is referred to the Rev. M. A. Sherring's *The Sacred City of the Hindús*, Chapter XVII.

Name and ostensible religious object.	Date.	Average approximate attendance.
<i>Burhwá Mangal and Dangal.</i>		
...	First or second week after <i>Holi</i> in March.	100,000
<i>Bárat Mela.</i>		
To bathe in the Ganges ...	March or April (<i>Chait</i>) not every year.	100,000
<i>Sun or moon eclipse.</i>		
To bathe in the Ganges and give alms to the poor.	When eclipse occurs ...	100,000
<i>Durgapúja and Rámklá or Bharat Miláp.</i>		
To worship in the holy city and to see celebration of the <i>Klá</i> of Rám.	October (<i>Kuár</i>) ...	50,000

The Burhwá-Mangal fair is peculiar to the city of Benares, and is quite unknown in other parts of the country. Its name is a corrupted form of Budhwá-Mangal, 'old Tuesday,' the day of its celebration at the time it was first instituted. It is only a century old, and originated, it is said, in the expiation that Rájá Balwant Sinh or Chait Sinh was obliged to make to the river Ganges in consequence of his having caused the death of a poor and innocent Bráhmaṇ. The cause of its institution has fallen out of mind, and the *melá* now forms a regular source of enjoyment, festivity, and mirth. It commences on the night of the first Tuesday following the red-powder (*holá*) festival, if the number of days intervening amounts to more than four or five, if not on the Tuesday after. The fair is held on the river, and boats and every form of craft procurable on the Ganges from Patna to Cawnpore are hired by the Benares people for its celebration. At night the river is studded with boats decorated in many an oriental fashion. The barges of the wealthier of the crowd are brilliantly lighted, and their decks strewn with carpets and converted into audience-rooms in which the company is amused with music and dancing. The craft of the shopkeepers of the city ply round with stores of all the articles which are usually in demand at such fairs, while the middle class and the poor enjoy themselves by listening to obscene jokes and songs. Men, women, and children, too poor to hire a boat or unable to obtain a seat on one hired by a friend, crowd the bank, and the city after midnight is practically deserted by all save the aged and infirm. The boats row up the river to the Durgá-jí Ghát, when the crews disembark, and proceed to worship at the shrine of Durgá-jí, which stands about a mile from the bank. Returning thence they re-embark, and by the Wednesday morning reach the Manikarniká Ghát. After having bathed, they devote themselves to eating and drinking. At 10 A.M. the fair commences again, the fleet collecting at the Manikarniká Ghát. Formerly the fair ended here; but it has become the custom to extend it for two days. The people return home on the Wednesday evening, and the fair does not begin again till Thursday night, when the boats meet by the Así Ghát, opposite the Rámnagar fort and palace. The night is again passed in dancing and similar amusements, and at dawn the boats proceed to the opposite bank, where the people first bathe, and then eat and drink. At about 11 A.M. the boats cross over to Rámnagar, where they join the mahárájá's fleet, and where they prolong the fair till after dark. The boats then leave Rámnagar, and the festival is at an end. The number of boats at its celebration is sometimes 3,000 or 4,000, and the gathering of worshippers, who come from all parts of India, is from 50,000 to 100,000. The festival has much in common

with the *holi* which it immediately follows, and is, like that festival, characterised by the use of abusive language and singing of obscene songs, by the throwing of red-powder, and by the excessive use of intoxicating drugs and liquors.

The Bharat Miláp is held on the 11th of the second half of the month of Kuár, and is the climax and termination of the Rámlilá festival. The duration of the Dasabrá celebration varies at different places, and, as at Benares there are several different celebrations of the Rámlilá, there are as many different Bharat Miláps held at different times and places. The most celebrated are the Chitrakot Bharat Miláp, the Rámnagar Bharat Miláp, and the Vizianagram Bharat Miláp. Of these three the first is the oldest and the most remarkable, and has at the same time more of a religious character than the others. It is celebrated at Náti-Imlí, between the city and cantonments. The fair commences in the afternoon and is over by dusk. There are no songs or theatricals, and the object of interest is the *bimán*, or car on which the figures of Hindú deities are carried. The car is drawn by men, who hope by their exertions to propitiate Rám. It starts from the Náti-Imlí, and its progress is hailed by shouts, uproar, and the deafening beat of drums. The spectators throw flowers and garlands at the deities on the car, and in return leaves of holy basil are thrown by persons on the car, to signify the propitiation of the god. The car stops at the garden of Rájá Patni Mal, the members of whose family come down to worship Rám and his companions. The car then proceeds to the house of Rájá Deo Naráyan Sinh, where Rám and Lachman leave it, and enter a garden, and the fair terminates. The expenses of the fair are defrayed by subscriptions raised from rich inhabitants of the town, and the management of the fund is in the hands of a few Brahmans.

The Rámnagar Bharat Miláp is celebrated entirely at the expense of the maharájá of Benares on the 12th of Kuár sudi, one day after the Chitrakot celebration. There is a grand illumination, and the people amuse themselves from sunset to midnight in enjoying the display which is provided for them.

The Vizianagram Bharat Miláp is celebrated in the same way as the Rámnagar one; it takes place some two days after the latter, and the scene of its celebration is close to Dasáswamedh.

It will not be out of place, in connection with religious fairs, to mention the pilgrimage of the Panch-kosí, which should be performed by every Hindú resident of Benares twice a year. The object of the pilgrimage is to remove any defilement which may have been contracted during the year. The journey must be performed on foot, and

the pilgrims must bathe both at the beginning and the end of the daily march. The pilgrimage lasts for six days; the point for beginning and completing it being Manikarniká Ghát. On the last stage from Kapildhárá to Manikarniká Ghát each pilgrim has to scatter grains of barley on the ground in honour of Siva.

The history of the city has been incidentally touched upon in different parts of this notice. Originally the most sacred city devoted to the practice of the Hindú religion, it was for 800 years, beginning at the sixth century B.C., the home of Buddhism in India. In the fourth century A.D., Hindúism reasserted its supremacy, and retained it till the city was taken by Muhammad Ghori in 1194 A.D. The different Musalmán dynasties kept it in their possession for 600 years, during which period the cultivation of the Hindú religion was restrained by fire and sword. In the 18th century the Oudh wazírs obtained possession of Benares, and towards its close the family of Mansá Rám rose to power, and the city again became, what it has continued to be ever since, the metropolis of Hindúism. The history of the Benares rájás, of the cession of the city to the English, and of the events of the Mutiny in 1857, will be found in the portion of this notice dealing with the history of the district.

Chandauf.—South-eastern tahsíl of the district, including the parganahs of Barhau, Barah, Dhús, Mawná, Mahwári, Majhwár, Narwan, and Rálhúpur. It is bounded on the north and east by the Gházípur district; on the south-east by the Sháhábád district of Lower Bengal; on the south by the Mirzapur district; and on the west by the Ganges, which separates it from the huzúr tahsíl. The total area according to the latest official statement (1881), was 419.0 square miles, of which 330.0 were cultivated, 15.7 cultivable, and 73.3 barren; and the area paying Government revenue or quit-rent was 413.5 square miles (325.7 cultivated, 15.4 cultivable, and 72.4 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water advantage, but not water-rates) was Rs. 280,824; or, with local-rates and cesses, (excluding patwáris'), Rs. 326,428. The amount of rent, including local cesses paid by cultivators, was Rs. 666,171.

According to the census of 1881, the tahsíl contained 685 inhabited villages: of which 315 had less than 200 inhabitants; 219 between 200 and 500; 119 between 500 and 1,000; 27 between 1,000 and 2,000; four between 2,000 and 3,000; none between 3,000 and 5,000; and only one more than 5,000, viz., Rámnagar, which had a population of 11,859 (5,799 females). The total population of the tahsíl was 240,698 (120,670 females), giving a density of 574.4 to the square mile.

Classified according to religion, there were 221,024 Hindús (110,635 females); 19,557 Musalmáns (9,984 females); and 117 Christians (51 females).

In parganah Barhaul of this tahsíl is situated the Rahíl *jhill*, which, although the largest lake in the district, dries up completely in the hot weather. Tracts covered with *úsar* are not uncommon, and the parganahs that do not border on the Ganges are marshy in character. This may be attributed to the deficiencies in the natural drainage of the tahsíl as, except where the Gadhaí and the Chandra-prabhá intersect and carry off the surface drainage waters into the Karmnáśá, the surplus waters have no outlet. The tahsíl is well situated as regards means of communication, though not so well-favoured in this matter as the sadr tahsíl. The main line of the East Indian Railway traverses its whole length from east to west, and has stations at Sakaldíhā, Dína, and Mughal Sarái; from the last of them a branch line runs to Dumrī, on the Ganges, opposite Benares city. The only metalled road of importance is the Grand Trunk Road, which, entering the district at Naubatpur on the Karmnáśá, passes through Chandauli and Mughal Sarái, and crosses the Ganges by a ferry at Dumrī. But several important unmetalled roads radiate from the village of Chandauli as a centre, and afford means of communication with other districts and inter-communication between different parts of the tahsíl itself. There are three principal stations of the Great Trigonometrical Survey in the tahsíl, viz., Barhaní, Hirdipur, and Sikri; their latitudes, longitudes, and heights above mean sea-level have been given in Part I. (page 8).

The mahárájá of Benares is the principal landowner in the tahsíl, owning property in every parganah except Barah and Mawái. Chhatís are the most numerous proprietors in every parganah except Ráhhúpur. Next in importance are the Musalmáns, who are found in the greatest numbers in Barah. Brahmans are found more or less in all parganahs, and Káyathís in parganahs Barhaul, Barah, Mahwáí, and Mawái. Agarwálá Baniús own property in Mawái and Ráhhúpur, and Kurmís in Majhwár.

The most important cultivators are Kunbís, as in the Benares tahsíl, and next to them the most numerous are Binds, Chamárs, and Dusádhs.

Dúmat and *matiyár* soils are met with in equal proportions in parganahs Barhaul and Dhús. Three-quarters of the area in Majhwár is *dúmat*, and the rest is *matiyár*. These soils exist in reversed proportions in Narwan. In Barah and Mawái half the land

consists of *balud*, and the remaining half of *dūmat* and *matiyā* in equal proportions. In Mahwāri and Rālhūpur *dūmat* is by far the most prevalent soil. Irrigation is carried on by means of wells, and from tanks by lift.

All the parganahs of the Chandauli tahsil were included at the time of Akbar in the sarkār of Chunār, and have not since then undergone any modification of name, except

Fiscal history. Barah, which was then known as Tānda, but this name is still held by two villages in the modern parganah. Parganah Majhwār is theoretically divided into seven talukas separately assessed by Mr. Duncan in 1789 A.D., viz., Mādhpur, Mustafāpur, Jasari, Fathpur, Chandauli, Harna, and Sikri. The boundaries of these are so intermingled that practically the talukas have no separate existence. The realisation of the Government demand on them has always been a matter of difficulty. The revision of settlement in this tahsil was completed by Mr. Wylly, the boundary settlement having previously been performed by Mr. Raikes. The revised settlement took effect from the 1st May, 1842. The following table will show the revenue of the different parganahs making up the Chandauli tahsil (i.) in 1789-90, (ii.) in 1852, (iii.) in the last year for which statistics are available (1881). The incidence of the revenue per cultivated area in each parganah are also given. The rate varies from Re. 0-14-11 in Narwan to Rs. 2-15-2 in Rālhūpur.

Parganah.	Revenue of Mr. Duncan's settlement, 1789-90.	Revenue of 1852.	Revenue of 1881.	Incidence of revenue per acre on culti- vated area in 1852.	Incidence of revenue per acre on culti- vated area in 1881.
	Rs.	Rs.	Rs.	Rs. a. p.	Rs. a. p.
Barhauī ...	30,235	32,912	32,968	1 3 5	1 1 8
Barah ...	42,482	42,505	42,505	1 15 8	1 1 4
Dhūs ...	26,804	28,092	27,978	1 11 0	1 8 *
Mawāī ...	12,367	20,929	20,664	3 0 5	2 8 3
Mahwāri ...	19,788	23,982	24,114	1 11 10	1 10 7
Majhwār ...	27,765	40,975	40,939	1 1 10	1 0 2
Narwan ...	55,700	57,112	57,113	0 15 9	0 14 11
Rālhūpur ...	3,687	35,055	34,543	3 9 8	2 15 2

Chandauli.—Head-quarters of the Chandauli tahsil; is situated in parganah Majhwār on the Grand Trunk Road, 20 miles east-south-east from the civil station of Benares. Latitude 25°-15'-10"; longitude 83°-19'-36". Population (1881) 1,906 (883 females), for the most part Chamārs, Kalwārs, and Brighubansī Rājputs. It was founded by one Chandra Sāh, a Barhauī Rājput of the family of Narotam Rāi, after whom it was called Chandrauli, which in process of time became Chandauli. One hundred and twelve years ago Jai Sinh

and Maha Sinh, the zamindárs, were dilatory about paying their rent, and were conquered and expelled by Manullah Khán, an apostate Gaharwár Rájput of Kera in Mirzapur. In 1857 the rebels came to plunder the tahsíl, but the records had been despatched to Benares, and were saved. A *gosaín*, Banwári Dás, saved the tahsíl from being burnt—a service which procured for him a reward of Rs. 100 from Government. The railway has diminished the former importance of the bázár. Chandaulí contains an imperial post-office, a second-class police-station, a tahsíl, a dispensary, and a tahsíl school. On Tuesdays and Saturdays there is a market for the sale of country cloth and corn. There are a sugar and an indigo manufactory here, and the ruins of a fort built by Shujan Sáh and Bhopat Sáh.

Chandrautí.—Small village in parganah Katehar of the sadr tahsíl; situated on the left bank of the Ganges, 14 miles north-east from Benares. Latitude $25^{\circ}-28'-0''$; longitude $83^{\circ}-10'-03''$. Population (1881) 488 (287 females), consisting principally of Ahírs, Chamárs, and Raghubansí Rájputs. It was the seat of the great Raghubansí chief, Doman Deo, 300 years ago. He built a fine massive fort here on the banks of the Ganges, which still remains. Doman Deo named the place after a woman of the tribe, Chandravatí. There are two Jain temples here, one mosque, and a branch indigo factory. The place figures conspicuously in the Rájput traditions of the district.

Chaubepur.—Village in parganah Katehar of the huzúr tahsíl; is situated on the Benares and Gházipur road, 10 miles north-east from the civil station of Benares. Latitude $25^{\circ}-26'-56''$; longitude $83^{\circ}-08'-23''$. Population (1881) 213 (56 females), principally Ahírs and Koelís. The estate was given 300 years ago in *muáfí* by Doman Deo to Jagata Chaube, his family priest (*purohit*), whence the name Chaubepur is applied only to the land appertaining to the village. The village itself is called Jujhárpatí, so called from its being the scene of a fight (*jujhár*) between the Káyaths and Rájputs. In Jujhárpatí, are the Chaubepur bázár, police-station (first-class), post-office (imperial), and sarái. There was formerly a munsif's court here. A cloth bázár is held every Friday.

Cholápur.—Village in the Katehar parganah of the sadr tahsíl; is situated in the Benares-Azamgarh road, 10 miles north from the civil station of Benares. Latitude $25^{\circ}-28'-15''$; longitude $83^{\circ}-02'-41''$. Population (1881) 383 (140 females), principally Brahmans and Chamárs. There is a third-class police-station and an imperial post-office.

Dāndupur.—Village in parganah Pandraha of the sadr tahsíl; distant about 16 miles west-north-west from Sikraul, the civil station of Benares. Latitude $25^{\circ}-25'-14''$; longitude $82^{\circ}-45'-08''$. Population (1881) 1,611 (772

females), consisting for the most part of Sarwariá Brahmans. It contains two bázárs, the Purání Bázár and the Naí Bázár. The village is said to have been founded some 500 years ago by Dándu Rái Bhúinhár, whence its name. The Purání Bázár was founded by Samain Singh 150 years ago, and the Naí Bázár by Sítal Prasád Singh in 1835 A.D. The place is now on the decline owing to diversion of traffic caused by the making of the metalled road to Jaunpur. The place contains two mosques, and on every Saturday, Tuesday, and Thursday, there is a market held, at which corn, country cloth, and vegetables are dealt in. There is also some little sugar manufactured here.

Dehát Amánat.—Southern parganah of the Benares tahsíl, includes parganah Lohtá, which, however, is still considered a separate taluka. The Ganges forms half the boundary of Dehát Amánat, separating it from parganah Ráhlúpúr of the Chandaulí tahsíl and parganahs Bhúílí and Chunár of the Mirzapur district, in order from east to south; the Barná river on the north separates it from parganahs Jálhúpúr and Shiupúr; while parganah Kaswár forms the remaining northern and the entire western boundary. The total area, including the taluka of Lohtá, according to latest official statement (1881) was 53·5 square miles, of which 36·3 were cultivated, 7·3 cultivable, and 9·4 barren: and the area paying Government revenue or quit-rent was 47·8 square miles (35·2 cultivated, 5·4 cultivable, and 7·2 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exist, water advantage, but not water-rates) was Rs. 53,494; or, with local-rates and cesses (excluding *patwáris'*, Rs. 60,367. The amount of rent, including local cesses, paid by cultivators was Rs. 127,372. Population (1881) 211,107 (118,689 females) living in 134 villages. See further under BENARES TAHSÍL.

Dhaurahrá.—Large village in parganah Katehar of the Benares tahsíl; situated at the junction of the Nánd and Gúmti rivers, about 14 miles north-east from the civil station of Benares. Latitude 25°-29'-29"; longitude 83°-08'-40". Population (1881) 3,445 (1,739 females), for the most part Bhars, Ahírs, and Raghubansí Rájputs. It has a parganah school.

Dhús.—A southern parganah of the Chandaulí tahsíl: is bounded on the north by parganah Barhau; on the east by parganah Majhwár; on the south by parganah Bhúílí of the Mirzapur district; and on the west by parganahs Ráhlúpúr, Mawai, and Mahwárl. The total area according to the latest official statement (1881) was 45·8 square miles, of which 31·0 were cultivated, 1·7 cultivable, and 13·1 barren; and the area paying Government revenue or quit-rent was 42·9 square miles (28·6 cultivated, 1·6 cultivable, 12·7 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where

such exists, water advantage, but not water-rates) was Rs. 27,978; or, with local rates and cesses (excluding *patwáris'*), Rs. 32,512. The amount of rent, including local cesses, paid by cultivators was Rs. 77,164. Population (1881) 24,529 (12,140 females) living in 71 villages. See further under CHANDAULI TAHSÍL.

Dumrí.—Village in parganah Ráílúpúr of the Chandaulí tahsíl; is situated on the Grand Trunk Road where it crosses the Ganges at Rájghát, four miles east from the civil station of Benares, and 14 miles west-north-west from Chandauli. Latitude $25^{\circ}-18'-20''$; longitude $83^{\circ}-04'-20''$. Population (1881) 814 (313 females), for the most part Kunnbis. It was founded some 80 years ago, and the bazár in 1864 A.D., when the railway between Benares and Mughal Saráí, of which the Benares terminus is situated here, was opened. There is a spacious *dharmsálá* for travellers, an imperial post-office, a mosque, and a temple. The latter is a *sati* temple, built to commemorate the *sati* of the wife of a rájá who died on a pilgrimage to Benares.

Family Domains.—The family domains of the mahárájá of Benares include the parganahs of Bhadohí and Kerá Mangraur in the Mirzapur district and the Kaswár Rájá parganah of this district. The two former have been described in the notice of the Mirzapur district; the latter lies to the south-east of the sadr tahsíl of this district, which bounds it on the north and east, while to the south and west lies the district of Mirzapur. The smaller sub-divisions that form its boundaries are—in the north, parganahs Pandraha, Athgáon, and Shiupur; in the east, parganah Dehát Amánat; in the south, parganah Karyát Sikhar and taluka Majhwá; and in the west, parganah Bhadohí. The total area according to the latest official statement (1881) was 119·0 square miles, of which 80·7 were cultivated, 6·1 cultivable, and 32·2 barren; and the area paying Government revenue or quit-rent was 111·8 square miles (73·5 cultivated, 6·1 cultivable, 32·2 barren). The amount of payment to Government, whether land-revenue or quit rent (including, where such exists, water advantage, but not water-rates) was Rs. 125,360; or, with local rates and cesses (excluding *patwáris'*), Rs. 130,501. The amount of rent, including local cesses, paid by cultivators was Rs. 196,289.

According to the census of 1881, the portion of the Family Domains included in this district contained 281 inhabited villages: of which 136 had less than 200 inhabitants; 93 between 200 and 500; 38 between 500 and 1,000; 12 between 1,000 and 2,000; and two between 2,000 and 8,000. There were no villages containing more than 5,000 inhabitants. The total population was 89,473 (44,134 females),

giving a density of 751·8 to the square mile. Classified according to religion, there were 85,465 Hindús (42,153 females) ; 4,007 Musalmáns (1,181 females) ; and one Christian (of the male sex).

From the head-quarters of the tahsili, parganah Kaswár Rájá is sometimes called tahsíl Gangápur. Embedded in it lie the isolated tracts that make up the parganah of Kaswár Sarkár. It is traversed from east to west by the Grand Trunk Road, which passes Mohan Sarái, Rájá Taláo, Mirzá Murád, and Tamáchabad. The Barná forms the northern boundary of the parganah, and drains the greater portion of it.

Kaswár contains several sub-divisions and talukas, of which the most clearly defined are Gangápur, Hathi, Karnádándí, and Jakhnúi. The revenue of the parganah of Kaswár Rájá at the time of Akbar cannot be ascertained, but including the parganahs of Kaswár Sarkár and Afrád, it is given in the *Ain-i-Akbari* as 3,143,400 *dáms*, or Rs. 78,585. The word Afrád means pieces, and the old parganah of Afrád consisted of several detached villages in different parganahs, to which Sir H. Elliot assigns a position between Katehar, Kaswár, Benares, and Kolah, the greater portion being situated in Kaswár. It would appear to have existed till the commencement of our rule, as Mr. Duncan, in his report on the permanent settlement, speaks of the Dohát Muttafarakát having been assessed separately. At the permanent settlement of the district, no *mufasssíl* or detailed settlement of parganah Kaswár Rájá was made with occupants subordinate to the rájá, the resident having purposely abstained from interference lest the rájá should have grounds for discontent ; nor was the parganah included in Mr. Chester's revision of settlement. The revenue of Kaswár Rájá in 1852 and 1881 was Rs. 125,360, and of Kaswár Sarkár Rs. 50,985 in 1852 and Rs. 50,206 in 1881.

Gangápur.—Tahsíl conterminous with parganah Kaswár Rájá of the Family Domains of the Mahárájá of Benares. See FAMILY DOMAINS.

Jálhúpur.—Parganah of the sadr tahsíl ; is bounded on the north by parganah Katehar ; on the east and south by the Ganges, which separates it from parganah Mahwárá on the east and parganah Mawal on the south ; and on the west by parganahs Dehát Amánat and Shinpur. The total area according to the latest official statement (1881) was 43·1 square miles, of which 29·7 were cultivated, 3·5 cultivable, and 9·9 barren ; and the area paying Government revenue or quit-rent was 40·6 square miles (28·3 cultivated, 2·7 cultivable, 9·6 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water advantage, but not water-rates) was Rs. 44,606 ; or, with local-rates and cesses (excluding

patwāris'), Rs. 49,386. The amount of rent, including local cesses, paid by cultivators was Rs. 67,314. Population (1881) 26,816 (13,667 females) living in 58 villages. See further under BENARES TAHSIL.

Jálhúpur.—Principal village of parganah Jálhúpur of the sadr tahsíl; is situated on the unmetalled road between Benares and Balúághát, 10 miles north-east from the former place. Latitude $22^{\circ}-22'-46''$; longitude $83^{\circ}-09'-57''$. Population (1881) 1,609 (821 females), consisting principally of Chamárs and Raghubansí Rájputs. The bázár was founded 200 years ago by one Shiu Lál Sinh, Raghubansí. It contains two temples and an old Rájput fort. Adjoining it is the Ramná or deer preserves of the mahárájá of Benares.

Kaithí.—Large agricultural village in parganah Katehar of the Benares tahsíl; is situated on the metalled road between Benares and Gházípur, 16 miles north-east from the civil station of Benares, and one mile south from the junction of the Gúmli and Ganges rivers. Latitude $25^{\circ}-29'-30''$; longitude $83^{\circ}-12'-00''$. Population (1881) 2,173 (1,174 females), consisting for the most part of Raghubansí Rájputs and Chamárs. It was founded 200 years ago by Bádál Shankar, a Raghubansí. It contains several temples, one of which has a fair every year celebrated in its honour. The village is proclaimed under the Infanticide Act. The Gúmli, a mile or more beyond the village, is crossed by a bridge of boats in the dry season.

Kaswar Rájá.—See FAMILY DOMAINS.

Kaswár Sarkár.—Parganah of the Benares tahsíl, consisting of isolated tracts embedded in parganah Kaswár Rájá of the Family Domains of the Mahárájá of Benares. The total area according to the latest official statement (1881) was 43·9 square miles, of which 32·9 were cultivated, 3·8 cultivable, and 7·2 barren; and the area paying Government revenue or quit-rent was 43·8 square miles (32·9 cultivated, 3·8 cultivable, and 7·1 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water advantage, but not water-rates) was Rs. 50,206; or, with local rates and cesses (excluding *patwāris*'), Rs. 55,457. The amount of rent, including local cesses, paid by cultivators was Rs. 78,112. Population (1881) 30,090 (14,865 females) living in 119 villages. See further under BENARES TAHSIL.

Katehar.—Parganah of the huzúr tahsíl; is bounded on the north by parganah Sultánipur and the Gúmli; on the east by the Ganges; on the south by parganahs Jálhúpur, Shiupur, and Athgón; and on the west by the Kol Aslá parganah. The total area according to the latest official statement (1881) was 103·7 square miles, of which 79·1 were cultivated, 9·7 cultivable, and 14·9

barren; and the area paying Government revenue or quit-rent was 102·3 square miles (78·1 cultivated, 9·6 cultivable, and 14·6 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water advantage, but not water-rates) was Rs. 100,249; or, with local rates and cesses (excluding *patwáris*'), Rs. 111,969. The amount of rent, including local cesses, paid by cultivators was Rs. 177,231. Population (1881) 73,975 (37,119 females) living in 192 villages. See further under BENARES TAHSIL.

Khajurí.—Large village in parganah Shiupur of the Benares tahsil, about a mile from the collector's offices at Sikraul. Latitude 25°-20'-41"; longitude 83°-2'-3". Population (1881) 2,772 (1,440 females), consisting principally of Musalmáns and Loníás. It is principally an agricultural suburb, but has a reputation for its business in book-binding.

Kol Aslá.—A northern parganah of the Benares tahsil: is bounded on the north by the Jaunpur district; on the east by parganah Katehar; on the south by parganah Athgáon; and on the west by parganah Pandraha. The total area according to the latest official statement (1881) was 86·8 square miles, of which 59·4 were cultivated, 8·7 cultivable, and 18·7 barren; and the area paying Government revenue or quit-rent was 86·6 square miles (59·4 cultivated, 8·6 cultivable, and 18·6 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water advantage, but not water-rates) was Rs. 87,331; or, with local-rates and cesses (excluding *patwáris*'), Rs. 97,351. The amount of rent, including local cesses, paid by cultivators was Rs. 144,164. Population (1881) 70,062 (34,451 females) living in 137 villages. See further under BENARES TAHSIL.

Lohtá.—Taluka in DEHÁT AMÁNAT PARGANAH, which see.

Lohtá.—Village in the Lohtá taluka of the Lohtá-Dehát-Amánat parganah of the Benares tahsil; is situated about one mile north of the Grand Trunk Road between Benares and Allahabad, and four miles south-west from the civil station of Benares. Latitude 25°-18'-27"; longitude 82°-58'-23". Population (1881) 2,299 (1,175 females), principally Koerís, Brahmans, and Musalmáns. Lohtá formerly gave its name to a parganah which has now been incorporated with Dehát Amánat, and the whole called Lohtá Dehát Amánat. There is some sugar manufactured here.

Mahwárá.—An irregular-shaped parganah in the Chandaulí tahsil: is bounded on the north by the Barah parganah; on the east by parganahs Barah, Barhaul, and Dhús; on the south by parganah Mawai; and on the west by the Ganges. The total area according to the latest official statement (1881) was

32·7 square miles, of which 24·2 were cultivated, 1·1 cultivable, and 7·4 barren; the entire area paying Government revenue or quit-rent. The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water advantage, but not water-rates) was Rs. 24,114; or, with local rates and cesses (excluding *patwáris'*) Rs. 27,444. The amount of rent, including local cesses, paid by cultivators was Rs. 52,621. Population (1881) 19,445 (9,753 females) living in 65 villages. See further under CHANDAULI TAHSIL.

Majhwár.—Southernmost parganah of the Chandauli tahsil: is bounded on the north by parganah Barhau; on the east by parganah Narwan; on the south by the Mirzapur district; and on the west by parganah Dhús. The total area according to the latest official statement (1881) was 75·9 square miles, of which 63·0 were cultivated, 3·1 cultivable, and 9·8 barren; the entire area paying Government revenue or quit-rent. The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water advantage, but not water-rates) was Rs. 40,939; or, with local rates and cesses (excluding *patwáris'*), Rs. 49,395. The amount of rent, including local cesses, paid by cultivators was Rs. 102,878. Population (1881) 45,445 (22,866 females) living in 140 villages. See further under CHANDAULI TAHSIL.

Mawai.—Small triangular-shaped parganah in the Chandauli tahsil: is bounded on the north by the Ganges; on the east by parganahs Mahwárij and Dhús; and on the west by the Ráihápur parganah. The total area according to the latest official statement (1881) was 17·8 square miles, of which 12·7 were cultivated, 0·2 cultivable, and 4·9 barren; the entire area paying Government revenue or quit-rent. The amount of payment to Government, whether land-revenue or quit-rent, including, where such exists, water advantage, but not water-rates) was Rs. 20,664; or, with local rates and cesses (excluding *patwáris'*) Rs. 22,882. The amount of rent, including local cesses, paid by cultivators was Rs. 36,678. Population (1881) 12,089 (6,090 females). See further under CHANDAULI TAHSIL.

Mirzá Murád.—Village in parganah Kaswár Rájá of the Family Domains; is situated on the Grand Trunk Road, 14 miles south-west from the civil station of Benares. Latitude 25°-17'-13"; longitude 82°-48'-53". Population (1881) 1,810 (896 females), principally Brahmans and Musalmáns. It contains a first-class police-station, an imperial post-office, and a parganah school.

Mughal Sarái or Mughal Chak.—The site of the junction of the East Indian Railway main line with the Benares branch. It is situated in parganah Dhús of the Chandauli tahsil on the Grand Trunk Road, 10 miles east-south-east from the

civil station of Benares, and 9 miles west from Chandauli. Latitude $25^{\circ}16'-32''$; longitude $83^{\circ}10'-56''$. Population (1881) 1,118 (313 females). Mughal Chak or Sarái, which gives the name to the station, was founded 135 years ago by two Mughal traders. It is in itself an unimportant place; but the railway has caused a new bázár to spring up, the inhabitants of which are mostly Chamárs and railway employés. Close to Mughal Sarái is the village of 'Alínagar, which, in 1881, contained 1,250 inhabitants (651 females). It was founded 260 years ago by one 'Alí Khán. There is a third-class police-station here, an imperial post-office, and a fort built by Abdhút Sinh, a servant of Balwant Sinh. The inhabitants are principally Ahírs. It is one mile south of the Mughal Sarái railway station.

Narwan.—Easternmost parganah of the Chandauli tahsíl: is bounded on the north and east by the Gházípur district; on the south by the Sháhábád district of Lower Bengal; and on the west by parganahs Majhwár and Bar-haul of this district. The total area according to the latest official statement (1881) was 105·6 square miles, of which 95·5 were cultivated, 2·3 cultivable, and 7·8 barren; the entire area paying Government revenue or quit-rent. The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water advantage, but not water-rates) was Rs. 57,113; or, with local rates and cesses (excluding *patwáris'*, Rs. 69,065. The amount of rent, including local cesses, paid by cultivators was Rs. 1,55,224. Population (1881) 43,681 (21,986 females) living in 124 villages. See further under CHANDAULÍ TAHSÍL.

Naubatpur.—Village in parganah Narwan of the Chandauli tahsíl: is situated on the Grand Trunk Road, 26 miles east south-east from the civil station of Benares, and 8 miles west from Chandauli, at the point where the road crosses the Karmnáśá river, which bounds the district on the south-eastern side. Latitude $25^{\circ}14'-48''$; longitude $83^{\circ}27'-40''$. Population (1881) 948 (439 females), principally Musalmáns, Brahmans, and Bhútínhárs. The river is crossed here by a fine stone bridge built by Rájá Patní Mal Bahádur some years ago. The village was founded by Bistrám Sinh, a tahsildár of Rájá Balwant Sinh's giving it its name from a tradition connected with the place. Near the present site is a mound covered with *débris*, which evidences the existence of some pretentious building there formerly. Tradition says that one Nabí Khán, the *ámil* of the Delhi emperor, used to reside there, and that the place, which then extended from the hill to the present bázár, was called, after him, Nabínagar. During this man's office a drum or gong (*naubat*) used to be beaten at his gate, from which Bistrám Sinh took the name of Naubatpur. On

the mound is a masonry wall, the water of which is supposed to be of some efficacy in cases of fever. There is also a masonry sarái built by Bistrám Singh, a road bungalow, and a temple. Being on the high road between Benares and Calcutta, it was a place of some importance before the opening of the East Indian Railway.

Pandraha.—Westernmost parganah of the Benares tahsíl: is bounded on the west and north by Jaunpur; on the east by parganahs Kol Aslá and Athgáon; and on the south by parganah Kaswár Rájá of the Family Domains of the mahárájá of Benares. The total area according to the latest official statement (1881) was 48·4 square miles, of which 33·7 were cultivated, 8·2 cultivable, and 6·5 barren; the entire area paying Government revenue or quit-rent. The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water advantage, but not water-rates), was Rs. 59,701; or, with local rates and cesses, (excluding *patwáris*’) Rs. 65,151. The amount of rent, including local cesses paid by cultivators, was Rs. 89,397. Population (1881) 36,396 (18,013 females), living in 102 villages. See further under BENARES TAHSÍL.

Phúlpur.—Bázár in parganah Kol Aslá, huzúr tahsíl; is situated on the Benares and Jaunpur road, 18 miles north-west from Benares. Latitude 25°-31'-19"; longitude 82°-51'-11". Its population in 1881 was 858 (393 females), consisting for the most part of Kunbís and Sarwariá Brahmans. The zamindári rights are owned by Bhúinhárs. The village was founded about the middle of the 18th century by Rání Guláb Kunwar. The popular story is, that the neighbourhood at that time was very sparsely inhabited, and went by the name of Maddú. The daughter of the Pindrah chief selected a piece of land from this place, built a bázár there, and to it attached a portion of land from each of the adjacent estates. The naming of the newly-formed village is thus described. The rání, reviewing her handiwork, exclaimed: "I've taken small slices of land from several villages as they pluck flowers from plants, so we'll christen the new place tho 'flower village,' or *Phúlpur*." Formerly, when it lay on the only highway to Oudh, to which sarkár Benares was then subordinate, it was a place of some consequence, being the halting-place between Jaunpur and Benares. Now it is an insignificant bázár owing most of its consequence to a first-class police-station and an imperial post-office. Its loss of importance is due to the division of the traffic by the other good road now open to Oudh. Formerly there was a fine sarái here; now it is a ruin. The railway station called by the name of the bázár is situated in Khálistpur, about a mile and a-half to the south-east.

Pindrah.—Large village in parganah Kol Aslá, huzúr tahsíl; is situated on the Benares-Jaunpur road, about 14 miles north-west from the civil station of Benares: Latitude $25^{\circ}-29'-05''$; longitude $82^{\circ}-52'-06''$. Population (1881) 3,238 (1,612 females). The inhabitants are principally Brahmans and Bháínhárs. The village is commanded by a massive fort, the residence in the middle of the 18th century of Thákur Kripá Náth Sinh and Thákur Bariár Sinh, the father of Raní Guláb Kunwar, the wife of Balwant Sinh. The rání opposed Shujá-ud-daula, the viceroy of Oudh, on his expedition to Benares to oust Balwant Sinh in 1749 A.D., and made so successful an attack on the nawáb's forces as to elicit his admiration for her heroism, and to procure her an honourable reception in the royal camp, which ended in her obtaining most favourable terms. There is a parganah school. Half a mile from Pindrah is the small village of Aslá. A ruined palace and the traditions held by the inhabitants show that this now insignificant village was once a place of importance. It was the residence of a deputy of the Dehli emperor in the time of Sháh Jahán. There is a Persian inscription carved on stone 36 inches long and 24 broad, which is called *tilak-bír* (i.e., a thing to take an oath on). It is held in high reverence by the inhabitants of the neighbourhood. Near the ruined building is a grave said to be that of Mír Muhammad, the local governor. The story of his downfall is as follows:—Bikram Sáh, a Bháínhár zamíndár, used to reside at Bikrampur, an adjoining village. He was sent for by the governor and when he came he omitted to make his obeisance. For this slight he was ordered to be sawn into two pieces—an act of atrecity which resulted in Mír Muhammad's dismissal. The inscription is simply an evidence of the insecurity of private property even so late as Shah Jahán's reign. It threatens the destroyer of the building it is designed to protect with such punishment, if a Musalmán, as would be the due of one who killed a pig in a mosque, and if a Hindú, of one who killed a cow in Jagarnáth's temple. It is dated 1039 Hijri, in the second year of Sháh Jahan's reign.

Rálhápur.—Westernmost parganah of the Chandauli tahsíl: is bounded on the west and north-west by the Ganges; on the north by the Mawai parganah; on the east by parganahs Mawai and Dhús; and on the south by the Mirzapur district. The total area according to the latest official statement (1881) was 28·5 square miles, of which 18·6 was cultivated, 1·2 cultivable, and 8·7 barren; and the area paying Government revenue or quit-rent was 28·2 square miles (18·3 cultivated, 1·2 cultivable, and 8·7 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water advantage, but not water-rates) was Rs. 34,543; or, with

local rates and cesses (excluding *patwáris'*), Rs. 38,126. The amount of rent, including local cesses, paid by cultivators was Rs. 63,254. Population (1881) 29,417 (14,342 females) living in 52 villages. See further under CHANDAULI TAHSIL.

Rámgarh.—Large village in parganah Barah of the Chandauli tahsil; distance 18 miles north-east from the civil station of Benares, and 16 miles north from Chandauli. Latitude $25^{\circ}-27'-44''$; longitude $83^{\circ}-17'-22''$. It was founded by Nág Mal, the ancestor of the Raghubansí Rájputs. Population (1881) 2,606 (1,303 females), for the most part of Raghubansí Rájputs. In an adjoining village, Bhairauth, is a fort of great antiquity, known by tradition as the residence of Bhárata, the general of the Pándava army in the Mahá-bháratic war. In Ajará, another neighbouring village, there is a tank which is always spoken of as 'the royal tank,' *bádsháhí*, which is supposed to confirm the tradition. The place contains a famous temple called Rámsháha, the *quondam* residence of Kina Rám, a *faktr* of great local fame. He lived 125 years ago, and having been a saint of blameless life, his shrine is a great place of pilgrimage. He was buried in muhallá Kirm Khand in Benares. All the villages in the tahsil contribute one rupee annually to the support of this shrine, which also has a considerable amount of *muífi* land attached to it. The water of a well built by Kina Rám and called Rám Ságar, is supposed to cure fevers. Every Tuesday and Friday a cloth market is held here.

Rámnagar.—Large town in parganah Rálhúpnr, tahsil Chandauli; is situated on the right bank of the Ganges just above Benares city, four miles south-east from the civil station of Sikraul, and 16 miles west from Chandauli. Latitude $25^{\circ}-15'-47''$; longitude $83^{\circ}-4'-20''$. By the census of 1881 the area was 215 acres, with a total population of 11,859 (5,799 females), giving a density of 55 to the acre. The Hindús numbered 9,382 (4,541 females), and the Musalmáns 2,477 (1,258 females). The former were chiefly Brahmans and Bhúinhárs.

The following is a statement of the occupations followed by more than 40 males :—(I.) Persons employed by Government or Municipality, 134; (III.) ministers of the Hindú religion, 61; (XII.) domestic servants, 311; others engaged in attendance, 170; (XV.) palanquin keepers and bearers, 57; (XVI.) boat-owners and boatmen, 114; (XVIII.) cultivators and tenants, 233; agricultural labourers, 115; (XIX.) horse-keepers and elephant-drivers, 124; fowlers (*chirimár*), 48; (XXIX.) tailors, 57; shoe-makers and sellers, 41; washermen, 41; barbers, 41; (XXX.) corn and flour dealers, 80; greengrocers and fruiterers, 62; (XXXII.) leaf plate makers, 42; (XXXIII.) excavators and road labourers, 46; blacksmiths, 46; (XXIV.) general labourers, 315; overseers, 334; writers (*muharrír*), 54; persons in undefined service (*naukar*), 292; (XXXV.) beggars, 87.

¹ Roman numerals indicate the classes in the census returns.

Till the rise of the Benares rājās, Rāmnagar consisted of what is now an insignificant portion of it, *viz.*, Rāmnagar Kuhnā or old Rāmnagar. In 1750 A.D., Balwant Sinh selected it for his residence, and built his massive fort on the banks of the Ganges, ever since the palace of his descendants. The palace rises loftily on the banks of the Ganges, and is the picture of a feudal castle. It encloses a temple dedicated to Vyasā, in whose honour a fair is celebrated every Monday and Friday in the month of Māgh (January-February). Balwant Sinh is also said to have built streets and a masonry square (*chawk*). His successor, Chait Sinh, continued to embellish the town, and among the monuments of his taste remaining are a most lovely tank and a richly-adorned temple at a garden residence just beyond the bāzār. The present importance of the town is of course much less than during the ascendancy of the Benares rājās, when the place was crowded with the soldiery and the multitudinous followers of a *quasi*-independent court.

The form of the modern town has in great part been determined by two remarkably broad (about 50 feet) and well-kept central roadways. The main one runs directly east from the fort, and is bisected at right-angles by the second. It is spanned by a *tirpaulā*, or gateway of three arches, just beyond the present square (*chawk*). This gives the town, as seen from the fort, a rather imposing appearance. Where the principal roadways cross each other are situated several masonry houses of ornamental appearance; here also are the principal shops of the town. But nowhere has any building been allowed to encroach upon the roadways; and for ventilation the town could not have been better built. The houses are mostly mud-built and tile-roofed, but the shops along the two principal roadways are of masonry. The site of the town is level throughout, but it drains well by natural waterways to the Ganges. From this river principally the people take their drinking water, but wells are numerous and water is also taken from them for this purpose. The following is a list of the wards, or *muhallās* :—

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|--|-------------------------------|
| 1. Rāmnagar Kuhnā Mullāhī Tolā (old Rāmnagar). | 7. Tiltāna Til Khānā. |
| 2. Bāzītpur. | 8. Tappa Patuā Tolā. |
| 3. Golāghāt. | 9. Sarāi Nakā and Gurha Nālā. |
| 4. Tātherī Bāzār. | 10. Bāzār Pem Sinh. |
| 5. Nīmak Bāzār (west). | 11. Lobārī Tolā. |
| 6. Nīmak Bāzār (east). | 12. Rattapurā. |

A considerable trade, especially in grain, centres at Rāmnagar. The *gold*, or grain-market, situated near the fort, is a small square with busy grain-shops. The town enjoys a speciality in the manufacture of riding-whips and wicker-work stools and chairs (*morhā*). In the southern outskirt is a sarāi, which consists of a square enclosure of mud huts, but it is well kept. There is a

second-class police-station, which is located in a masonry house at the side of the northern roadway. There are also an imperial post-office and an English school. The Rámilá melá held here in Kuár (September-October) has been alluded to in the article on Benares city.

The watch and ward of the town is provided for by taxation under Act XX. of 1856. During 1881-82 the house-tax thereby imposed, together with a balance of Rs. 319 from the preceding year, gave a total income of Rs. 2,037. The expenditure, which was on police (Rs. 744), public works (Rs. 243), and conservancy (Rs. 523), amounted to Rs. 1,510. The returns showed 2,700 houses, of which 1,473 were assessed with the tax, the incidence being Rs. 1-2-4½ per house assessed, and Re. 0-2-3½ per head of population.

Rohaniá.—Third-class police-station in the Dehát Amánat parganah and sadr tahsil; is situated on the Grand Trunk Road, 6 miles south-west from the civil station of Benares. Latitude 25°-17'-08"; longitude 82°-58'-07". The village adjoining is Gobindpur containing, in 1881, 149 inhabitants (57 females), chiefly Kunnbis. There is a district post-office here.

Sakaldíhá.—Town in parganah Barhaul of the Chandauli tahsil; distant about 20 miles east from the civil station of Benares, and 6 miles north from Chandauli. Latitude 25°-20'-28"; longitude 83°-19'-08". Population (1881) 2,880 (1,516 females), for the most part Muhammadans, Brahmans, and Barhauliá Rájputs. Before the present village was founded, the site was called Shuklpurá, on account of a village of that name having formerly stood at or near the situation of the present one. The name is still given to a place adjoining Sakaldíhá. One hundred and sixty years ago the present village was built by Achchail Sinh, a Barhauliá. It was once a place of great importance, being the residence of the leaders of the Barhauliá clan. It is now on the decline notwithstanding its proximity to the railway, owing to the Barhauliás having shared the same fate as most of the landed aristocracy of the district. There is a third-class police-station here, an imperial post-office, an English and a Hindi school. Two miles off at Chhattarbhújpur is the Sakaldíhá station of the East Indian Railway, near which is a temple of Koleshar Náth, built by Achchail Sinh, where a great fair is held every Phálgun (February-March). On Mondays and Thursdays are held at Sakaldíhá markets of grain, cloth, vegetables, fish, sweetmeats, and brass and iron vessels. There are also a considerable number of shops for the sale of the articles most in demand in an ordinary small bázár. There are a fort of Achchail Sinh, four sugar manufactories, two mosques, and four temples.

The watch and ward of the town is provided for by taxation under Act XX. of 1856. During 1881-82, the house-tax thereby imposed, together with a balance of Rs. 42 from the preceding year, gave a total income of Rs. 349. The expenditure, which was only on police, amounted to Rs. 210. The returns showed 583 houses, of which 420 were assessed with the tax, the incidence being Re. 0-11-7 per house assessed, and Re. 0-1-8½ per head of population.

Sárnáth ¹--The site of the great Buddhist establishment described both by Fa Hian and Hwen Thsang; lies three to three and a-half miles to the north of the city of Benares. The name, though usually applied to the great Buddhist tower of which the real name is Dhamék, properly belongs to a small Brahmanical temple situated on the west bank of the lake. Sárnáth is generally explained to mean 'great lord,' a title applied to Mahádeo, but General Cunningham interprets it to be an abbreviation of *Sáranggandátha*, or the 'Lord of the Deer.' This title, while it would be applicable to Mahádeo, would also be singularly appropriate for Buddha, who is represented to have roamed in the neighbouring woods as the king of a herd of deer.

Of the ruins found at Sárnáth some date, perhaps, from the sixth or seventh century of the present era, while others are ascribed to a period several hundred years before. The remains consist of two large towers, separated from one another by a distance of half a mile. Between them lies an extensive mound, consisting of brick and stone ruins of other buildings. The extent of this mound is half a mile by a quarter of a mile, and its surface is strewn with broken bricks, and here and there a mutilated statue. On the east of the mound lies the Narokar or Sárang Tál, 3,000 feet long by 1,000 feet broad. It communicates on the north-east with the Chandokar, or Chandra Tál, a tank of much the same size, which in turn communicates to the north with a long narrow sheet of water half a mile in length, the name of which is the Nayá Tál. The surroundings of the ruins are the village of Baráhi on the north-east, Guranpur on the west, and a wood lying between the brick tower (Chaukandí) and the stone tower (Dhamék).

The name Dhamék is derived by General Cunningham from the Sanskrit

The stone tower Dha- 'Dharmmagrasaka,' or 'Preacher of *Dharma*,' and
mek, the building to which it is applied, is described by him
as a solid round tower, 93 feet in diameter at the base and 110 feet in height above the surrounding ruins, but 128 feet above the general level of the country. The foundation or basement, which is made of very large bricks, has a depth of 18 feet below the level of the ruins, but is sunk only 10 feet below the surface of the country. The lower part of the tower, to a height of 43 feet, is built entirely of stone from one of the Chunár quarries, and with the exception of the upper five courses, the whole of this part of the building is a solid mass of stone, and each stone, even in the very heart of the mass, is

¹ The account of Sárnáth has been taken from General Cunningham's description of it in Volume I. of the *Reports of the Archaeological Survey of India*, and from Sherring's *Sacred City of the Hindus*.

secured to its neighbours by iron cramps. The upper portion of the tower is built entirely of large bricks, and General Cunningham considers that it was originally plastered over, and not encased in stone.

The lower part of the monument has eight projecting faces, each 21 feet 6 inches in width with intervals of 15 feet between them. In each of the faces, at a height of 24 feet above the ground, there is a semicircular-headed niche, $5\frac{1}{2}$ feet in width, and the same in height. In each niche there is a pedestal; but the statues, which are conjectured by General Cunningham to have been life-sized figures of Buddha as the Teacher, are all wanting. Seven of the eight projecting faces are richly decorated with flower foliage. The carving of some of the faces has been completed, of others it is incomplete. About nine feet below the niches there is a triple band of ornament which encircles the entire building. The upper band, which is the smallest of the three, is decorated with carved imitations of flowers, and the ornamentation of the centre band consists of geometrical figures. The lowest band is decorated with representations of the lotus plant and flower, and on the south-south-west side of it occur the only forms of animal life that are depicted. These consist of a human figure seated on a lotus flower, of several pairs of Brahmani geese in different positions among the lotus plants, and of a frog. The carving of this band is thus described by General Cunningham: "The attitudes of the birds are all good; and even that of the human figure is easy, though formal. The lotus scroll, with its flowing lines of graceful stalk, mingled with tender ends, and full blown flowers, and delicate leaves, is very rich and very beautiful." The shape of the building, which is a tall, round tower surmounted by a dome, seems to indicate that it belongs to the latest period of Buddhist architecture.

About 140 yards to the west of the tower Dhamek is an excavated chamber, in which a large number of images and other relics have been found. The chamber is circular, and about 12 feet below the level of the ground. Its diameter is 57 feet 4 inches at 3 feet above the ground, and it is enclosed by a wall $16\frac{1}{2}$ feet thick, built of bricks. The lower portion of the wall appears to be older than the upper part, and is built in a more solid and lasting way. The excavations carried on at this ruin have been too often made with a view of despoiling it, rather than of assisting antiquarian research. This was notably the case with those made by Bábú Jagat Sinh, the diwán of the rája of Benares, in 1794. The materials taken from the ruin were carted away in order to build Jagatganj. His workmen found in this chamber 27 feet below the surface two boxes of stone and marble one inside the other: the inner vessel, which was

described by Mr. Jonathan Duncan, the resident, containing some human bones, some pearls, some gold leaves, and other valueless jewels. The second box, which in 1794 was again committed to the ground, was discovered in 1835 by General Cunningham, through the agency of one of the workmen who had been employed in 1794. At the time that those boxes were discovered in 1794, a statue of Buddha, bearing an inscription dated *Samvat* 1088 (1026 A.D.) was found. The statue was recovered in a mutilated state by Major Kittoe in Jagatganj. The inscription was intact, and the following is a translation of it, which has, however, probably been altered by the *pandits* who translated it: "Mahi Pála, rájá of Gauda, having worshiped the lotus-like foot of Sri Dhámarán grown in the lake of Váránasí, and having for its moss the hair of prosperous kings, caused to be erected in Káśí hundreds of Isána, and Chitraghonta Sri Sthira Pála, and his younger brother, Sri Vasanta Pála, having restored religion, raised this tower with an inner chamber, and eight niches." General Cunningham is of opinion that the original relic *stupa* became ruinous, and was repaired by Sthira Pála and Vasanta Pála in A.D. 1026.

The mound Chaukandí lies 2,500 feet to the south of the great tower

Dhamek. The mound is 74 feet high, and on it is an octagonal building, which rises 23 feet 8 inches higher.

An inscription on the building records that it was built in the reign of Humáyun to commemorate his ascent of the mound. Examination of it has shown that the building was not a relic tower, and it is conjectured by General Cunningham that it is ruin of a *stupa* described by Hwen Thsang as lying to the south-west of the monastery, and rising to no less than 300 feet in height. Hwen Thsang says that the tower was half a mile from the monastery, the exact distance that Chaukandí is from Dhamek, and there appears good ground for believing that the tower described by him is identical with Chaukandí.

Other excavations, made at different times by General Cunningham, the late Major Kittoe, and Mr. E. Thomas, have established

The monastery.

the fact that the walls and foundations lying on the mound between the towers Dhamek and Chaukandí are all that remains of what was once a large monastery. The investigations go further to prove that this monastery was built on the remains of a still earlier building.

A very great number of sculptured images and bas-reliefs have been found among the buildings, representing in many instances the teacher Buddha. Another interesting relic, of which numbers have been found, is the *chaitya*, a small vessel of baked clay, flat below, and ending in a blunt point above.

When the bottom is removed, a seal inscription, containing a confession of the Buddhist faith, is discovered. It was the custom to make a votive offering of the *chaitya*, and it is uncertain whether the hundreds of *chaityas* discovered in one place in the ruins had been offered before the statue of Buddha, or had been manufactured by the monks of the monastery for sale to pilgrims wishing to make an offering.

There are numerous signs to shew that the monastery must have been destroyed by fire when the followers of the Buddhist religion were expelled from India in the eleventh or twelfth century of the present era. The heaps of ashes found among the ruins, the concealed images, the uncooked food, and the melted remains of what must have been the cooking-vessels of the monks, are all speaking evidence of the theory that the monastery was fired by the persecuting followers of another creed, and that its destruction was not the work of an accident. The existence of so many sacred buildings at Sárnáth, a considerable number of them built between the visit of Fa Hian to India in the fifth century A.D. and of Hwen Thsang two centuries later, testifies to the fact that Buddhism, though sensibly on the decline at the latter period, still retained a considerable amount of innate vigour. The fact that the sacred buildings of Sárnáth were largely added to in this interval may be evidence of an expiring effort on the part of Buddhism to regain the position from which it had been slowly, but surely, receding; an effort succeeded, it would appear, by a violent and determined attack on the believers in that faith by the followers of a hostile creed.

Sayyidrájá also known as **Kaliánpur**).—Bázár in parganah Narwan of the Chandaulí tahsil; is situated on the Grand Trunk Road, 24 miles east-south-east from the civil station of Benares, and five miles east from Chandaulí. Latitude $25^{\circ}-15'-12''$; longitude $83^{\circ}-23'-56''$. Population (1881) 1,602 (819 females), for the most part Koerís and Brighubansí Rájputs. It was founded some 360 years ago by one Sayyid Rájá Ahmad of Kará Mánikpur in Allahabad. He made it over to one Kalián Tiwári, whence the name Kaliánpur. The massiveness of the ruins found about here show that some imposing buildings formerly existed here. Sayyid Rájá Ahmad's tomb is still preserved, and is the object of some adoration: and there also remain a masonry sarái and a well built by him. There was till lately an inscription on the well, but it has now crumbled away. The place contains a third-class police-station, a district post-office, two temples, and three mosques.

Connected with Sayyidrájá is the village of Shiwapur, which is also called Baijnáthganj and Harnáthpur. It was founded 135 years ago by Baij-

náth Sinh of Karauná, a courtier of rájá Balwant Sinh's court. He built a fort here and a bázár, which he called Baijnáthganj. This bázár passed into the hands of Harnáth and Shiva Sinh, who both sought to perpetuate their names in it, whence the names Harnáthpur and Shiwapur. The former built a fort here. The villago is only known officially as Shiwapur. When the Grand Trunk Road was the line of all the traffic between the upper parts of the country and Calcutta, before the opening of the railway, this place was of some importance. Its inhabitants are principally Musalmáns, Agrahrí Baniás, and Brahmans. There is a market held every Sunday, Monday, and Wednesday, at which cloth, cotton, string, oil, and *ghí* are dealt in. *Daris*, sugar, and brass vessels are manufactured here.

Shiupur.—Parganah of the sadr tahsíl: is bounded on the north by the Katchar parganah; on the east by the Jállúpur parganah; on the south by the Barná, which separates it from the Dehát Amánat parganah; on the west by the Kaswár Rájá parganah; and on the north-west by the Athgáon parganah. The total area according to the latest official statement (1881) was 32·9 square miles, of which 25·0 were cultivated, 3·3 cultivable, and 4·6 barren; and the area paying Government revenue or quit-rent was 28·8 square miles (22·2 cultivated, 3·1 cultivable, and 3·5 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water advantage, but not water-rates) was Rs. 36,891; or, with local rates and cesses (excluding *patwáris'*) Rs. 41,830. The amount of rent, including local cesses, paid by cultivators was Rs. 66,224. Population (1881) 50,121 (23,597 females) living in 108 villages. See further under BENARES TAHSÍL.

Shiupur.—Town in parganah Shiupur of the Benares tahsíl; is situated on the Benares-Jaunpur road, one mile north-west from the civil station of Benares. Latitude 25°-21'-21"; longitude 83°-00'-00". Population (1881) 1,907 (961 females), for the most part Kasarwání Baniás and Brahmans. It is a thriving mart with an abundance of grain and sweetmeat shops, and with some fame for its manufactures of iron vessels and manufacturing implements. It is situated within the circuit of the *Panchkosí* Road, which encircles Benares; and it is named after the patron saint of Benares, Siva. Fa Hian calls Benares Ispatana, the city of Siva. Perhaps Shiupur was an old name for all contained within the circumference of the *Panchkosí* Road, and with the lapse of time been dropped except with reference to this suburb. It contains a fine *sarái*. The railway station called by its name is situated at Bhariál, about a mile to the north-west.

The watch and ward of the town is provided for by taxation under Act XX. of 1856. During 1881-82 the house-tax thereby imposed, together with a balance of Rs. 79 from the preceding year, gave a total income of Rs. 402. The expenditure, which was on police (Rs. 138) and conservancy (Rs. 126), amounted to Rs. 234. The returns showed 493 houses, of which 393 were assessed with the tax, the incidence being Re. 0-13- $\frac{1}{2}$ per house assessed, and Re. 0-2-2 $\frac{1}{4}$ per head of population.

Shiwapur.—SEE SAYYIDRÁJA.

Síghra.—The missionary station of Benares bordering the city on the west. It is situated on the metalled road running from the Cantonment railway station to Rámnagar, about a mile south of the former. On the east of the road are built the orphanage and the educational institutions mentioned in Part III. Opposite the orphanage in the obtuse angle formed by this road and the metalled road from the city of Benares to the village of Marwádih, is the church, which faces the north. It is built in a large compound, in which also are situated the dwelling-houses of the Missionaries. To the west of the church, on the road to Marwádih, is the native Christian settlement, surrounded by fields of barley, wheat, and *arhar*. The houses are of mud, but are very regularly built, and are far higher and roomier than the usual native cottages. The cemetery, which contains a few masonry and stone monuments, all of recent date, is in the extreme west of the suburb.

Sikraul or Sikraur.—The civil station and cantonment of Benares. The civil station is situated in parganah Shiupur and the cantonments in parganah Dehát Amánat. See further under BENARES CITY.

Sindhorá.—Village in the Kol Aslá parganah of the Benares tahsil; is situated on the unmetalled road between Benares and Karákat in the Jaunpur district, 16 miles north-north-west from the civil station of Benares. Latitude 25°-32'-13"; longitude 82°-58'-28". Population (1881) 1,985 (974 females), principally Chamárs, Brahmans, and Kándu Baniás. It is a large mart for grain and cloth, and some sugar is manufactured here. There is a police out-post.

Sultánipur.—A northern parganah of the Benares tahsil: is bounded on the south by the Katehar parganah, and surrounded on all the remaining sides by the district of Jaunpur, from which on its eastern side it is separated by the Gúmtí. The total area according to the latest official statement (1881) was 11.9 square miles, of which 8.0 were cultivated, 0.6 cultivable, and 3.3 barren; the entire area paying Government revenue or quit-rent. The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water advantage, but not water-rates) was Rs. 9,674; or, with local rates and cesses (excluding *patwáris'*), Rs. 10,742. The amount of rent

including local cesses, paid by cultivators was Rs. 18,918. Population (1881) 7,919 (3,924 females) living in 30 villages. See further under BENARES TAHSÍL.

Sultánípur.—The chief place in parganah Sultánípur of the sadr tahsíl; is situated near the Gúmí, a mile west of the Benares and Niyár unmetalled road, and about 14 miles due north of the civil station of Benares. Latitude $25^{\circ}-33'-11''$; longitude $83^{\circ}-03'-42''$. Population (1881) 561 (295 females), consisting principally of Ahírs and Raghubansí Rájputs.

Tári.—Village in parganah Pandraha sadr tahsíl; distant 14 miles north-west from Benares civil station. Latitude $25^{\circ}-28'-47''$; longitude $82^{\circ}-47'-08''$. Population (1881) 526 (281 females), for the most part Kalwárs and Bisen Rájputs. The name is stated to be a derivative of Táreshar or Táraakeshar, there having been a shrine of Mahádeo Táraakesvara there from time immemorial. There are two divisions of Tári, one Tári bázár, and the other Tári village. The latter is stated to have been founded by Bhagel Sáh, a Bisen Rájput, 200 years ago. Fifty years after this, one Kází Zahúr Muhammad, the *ámíl* of the Dehli emperor, built a fort here, and founded the bázár apart from the village. It contains few temples, among them that of Mahádeo (Tarakeshar), three mosques, and one *imámbárá*. There are markets held every Sunday, Tuesday, and Thursday, at which corn, country cloths, cotton, and string are bought and sold. Sugar is manufactured in some quantity.

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